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WORLD METHODIST COUNCIL

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THE WORLD METHODIST COUNCIL

The World Methodist Council is composed of 62 different Methodist or Methodist-related groups at work in 90 countries of the world. The Council provides unity to the witness of the Methodist movement worldwide.

The name World Methodist Council was adopted in 1951, however, the beginnings of the Council date from 1881 when the first Ecumenical Methodist Conference met in London, England, with some 400 delegates attending from thirty Methodist bodies scattered throughout the world. The Ecumenical Methodist Conference, convened at ten-year intervals for many decades. Because of World War II the 1941 Conference was postponed to 1947 when the interval between Conferences was changed to 5 years.

The Council is composed of approximately 500 persons who are selected for five-year periods. From the Council, an Executive Committee is named with each member church represented. The Executive Committee and the general officers meet regularly to conduct the business of the Council between World Conferences.

Purposes and Activities

The Council seeks to:

(1) Provide personal contact between various Methodist/Wesleyan churches located in diverse parts of the world. This face-to-face communication helps to strengthen Christian witness and to fulfill Christian mission.

(2) Facilitate the regular flow of ideas and programs between member churches and to pursue goals which have been agreed upon in the World Methodist family.

(3) Enable Christian leaders to be linked in common tasks through international committees which explore ministries held in common by member churches. These committees work through correspondence and periodical meetings. They normally meet in connection with the World Executive Committee and the quinquennial conference.

Ten regular program committees of the Council are: Evangelism, Exchange Programs, Family Life, Oxford Institute of Theological Studies, Publishing Interests, Social and Internatonal Affairs, Theological Education, Worship and Liturgy, Youth, and Ecumenical Conversations. Other working committees are: Finance, Geneva Advisory, and Nominating.

Two important affiliated organizations—the World Federation of Methodist Women and the World Methodist Historical Society—function as supporting bodies of the Council with elected leaders from across the world.

The Wesley Works Editorial Project is currently developing a 34-Volume library comprising the original prose works of John Wesley. This ambitious and definitive study of Wesley's writings is recognized by the Council as an especially important literary endeavor.

(4) The World Methodist Council seeks the

development of bilateral dialogues on a world scale and provides for commissions to serve these ecumenical goals. The purpose of the bilateral conversations is to further cooperation and understanding among all Christians. Currently there are three dialogues, the Roman Catholic/Methodist being the most advanced. The early part of this quinquinnium marked the commencement of a worldwide dialogue with the Lutherans. Steps have been taken to seek bilateral conversation with the Orthodox on a world Methodist/Pan-Orthodox scale.

(5) The Council seeks to encourage Methodists the world over to recover and apply the basic tenents of vital faith and social holiness. To this end:

(a) Theological documents which are especially relevant to our particular time and the development of new statements building on our traditions are reissued.

(b) An extensive program of publishing is undertaken. This has included a *Who's Who in Methodism,* an *Album of Methodist History,* an annotated edition of the *Journal and Letters of Francis Asbury,* and the massive 2 volume, three million word *Encyclopedia of World Methodism;* and currently participation in the 34-volume, publication of Wesley's works which will span the next 10 years.

(c) The Oxford Institute of Methodist Theological Studies meets every four years bringing theologians from around the world together to deal with specific theological themes. Member churches participate in the Institute with the special assistance of several Global Ministry and Mission Society Boards;

(d) The World Methodist Council has given important leadership in the complete restoration of Wesley's Chapel in London, the Mother

Church of World Methodism. The Council is equally concerned for its future ministry to our world today. Throughout the program of Chapel restoration, the Council has worked in close association with The Methodist Church in Great Britain, and the leaders of all 62 member churches of the Council with each giving according to ability.

(e) The Council also shares in the oversight of the Old Rectory in Epworth, England where John and Charles Wesley grew up by providing several international trustees and limited funds for upkeep. The "roots" of Methodism are found at Epworth. The Rectory is the property of the World Methodist Council.

(6) The Council seeks to enable global perspective and authentic witness by providing an international platform for all parts of the Methodist family. It provides all churches of the Methodist tradition opportunities for worldwide fellowship and cooperation.

(7) The Council participates annually in the Conference of Secretaries of World Confessional Families. Most Christian bodies—the Roman Catholic Church, the Orthodox Churches, Anglicans, Lutherans, Baptists, the Reformed churches, Methodists and other smaller but significant parts of the Christian family are present through representatives of 19 worldwide organizations.

(8) In addition, the World Methodist Council joins the efforts of the World Council of Churches in forwarding the one ecumenical movement, ever seeking closer cooperation among Christians and a more united witness. This objective is enhanced by the presence of an office and staff in the Ecumenical Centre in Geneva and by the regular participation of the WMC secretaries in Central Committee meetings of the WCC as

special observers. Most member churches of the World Methodist Council are active members of the World Council of Churches and participate in regional councils in their particular areas of the world.

Financial Support

World Central Fund

Each member church of the World Methodist Council is expected to bear its "Fair Share" of the annual budget of the World Central Fund. At the first quinquennial meeting of the Executive Committee, the Council's Finance Committee presents a Central Fund Budget for adoption and member churches are asked to assume their "Fair Share" at that time. The Finance Committee further suggests an annual "Fair Share" contribution to each member church in order that the total budget may be fully underwritten.

Headquarters Building and Staff

The General Council on Finance and Administration of the United Methodist Church provides support for the American Section of the Council through its General Administration Fund. With the assistance of the other churches in the Section, financial responsibility is taken for the World Methodist Building at Lake Junaluska and for all salaries other than the Geneva Secretary, who receives support from the World Central Fund. Costs associated with operating the Headquarters Building are underwritten by the American Section. In addition, the member churches of the American Section assume their "Fair Share" in the budget of the World Central Fund.

The Future

Some specific goals for the 1976-81 quinquennium are:

● A high level of communication between all persons related to the Council; the clear interpretation of Methodism to Wesleyan people of the world and ecumenically.

● Possible united action in appropriate areas where it is deemed desirable. In the Council, member churches and their units always decide upon and shape their own response.

● Evangelism, designated to be a priority in the 1976-81 period is being emphasized and a program developed under the guidance of a World Evangelism Committee. This committee is representative of World Methodist Council Churches throughout the globe and works closely with Methodist leaders in evangelism in member churches and appropriate denominational agencies. The 13th World Methodist Council authorized this committee to function with a Director and Finance Committee.

● The World Methodist Council supports the goal of a just world. The Council stands with minority persons who are victimized and seek liberation, building upon its stated constitutional purpose: "to deepen the fellowship of the Methodist people over the barriers of race, nationality, color, and language" and its current "Message to World Methodism" developed at the Dublin Conference. The Council attempts to raise the consciousness of Methodist people to the total needs of persons.

● A large and successful Exchange Program is an ongoing feature of the Council with upward to 100 ministers being placed each year. In ad-

dition to the exchanges between American and British ministers, negotiations are now underway involving Methodist ministers from Kenya, South Africa, Korea, Australia, and a new concept of "World Exchange" is being developed. This will enable exchanges of lay persons as well as ministers within and between Third World areas with the use of languages other than English.

● Regional Gatherings are envisioned on a world scale to enlarge representation and participation through the Council in the Methodist movement worldwide.

● The present quinquennium has seen the launching of a "World Methodist Peace Award". Granted annually, this award is designed to give recognition to one deserving person who, as a Christian peacemaker, has contributed significantly to the cause of peace.

● Regular publications are an ongoing part of the Council's work:

(a) *World Parish,* the international organ of the World Methodist Council is published nine times per year to tell the story of member churches, the current movement in World Methodism, and the Council's active role in the ecumenical movement.

(b) The official Book of Proceedings of the World Methodist Conferences chronicle the program and actions of the Council every five years. The Books of Proceedings have been regularly published by the World Methodist Council since 1881 when the Council was first organized as the Ecumenical Methodist Conference. The *1976 Book of Proceedings* is currently available from the Council offices.

(c) A new *World Methodist Council Handbook of Information* is issued at 5-year intervals.

OFFICES

The Council maintains its primary offices in the World Methodist Building at Lake Junaluska, North Carolina, U.S.A. where the staff of the Council and its General Secretary are based. A famous collection of Wesleyan busts, figurines, rare books, letters, prints and paintings in the World Methodist Building is visited by 30,000 to 40,000 persons each year and is second only to the original Methodist archives in England.

In addition, the Council maintains an office in the Ecumenical Centre in Geneva, Switzerland where the Geneva Secretary resides and maintains day-by-day liaison with the World Council of Churches and with the staff of a number of the World Confessional Families.

Both offices welcome visitors.

MEMBER CHURCHES

The membership of the Council is composed of autonomous churches or such units of international church organizations as have attained a significant degree of autonomy. The present member churches of the Council are:

Africa Central Conference
- Angola
- Mozambique
- Rhodesia
- Zaire

African Methodist Episcopal
African Methodist Episcopal Zion
Argentina, The Evangelical Methodist Church of
Australia, The Uniting Church of
Belgium, The Protestant Church of
Benin and Togo, The Protestant Methodist Church in
Bolivia, Evangelical Methodist Church of
Brazil, Methodist Church in

Burma, The Methodist Church in the Union of
Canada, United Church of
Caribbean and the Americas, Methodist Church in the
Central and Southern Europe Central Conference
- Algeria
- Austria
- Bulgaria
- Czechoslovakia
- Hungary
- Poland
- Switzerland
- Yugoslavia

Chile, The Methodist Church in
China, Church of Christ in
Christian Methodist Episcopal
Costa Rica, Evangelical Methodist Church in
Cuba, Methodist Church in
Ecuador, Evangelical United Church of
Estonia, Methodist Church in
Fiji, Methodist Church in
France, The Methodist Church in
Free Methodist Church of North America
German Democratic Republic Central Conference (East Germany)
German Federal Republic Central Conference (West Germany)
Ghana, The Methodist Church of
Great Britain, The Methodist Church
Hong Kong, The Methodist Church of
Indonesia, The Methodist Church of
Ireland, The Methodist Church in
Italy, The Methodist Church in
Ivory Coast, Protestant Methodist Church
Kenya, The Methodist Church in
Korea, The Methodist Church in
Liberia Central Conference
Malaysia, Methodist Church of
Mexico, The Methodist Church in
New Zealand, Methodist Church of
Nigeria Methodist Church

North India, Church of
Northern Europe Central Conference
- Denmark
- Finland
- Norway
- Sweden

Pakistan, The Church of
Panama, Evangelical Methodist Church in
Peru, The Methodist Church of
Philippines Central Conference
Philippines, Evangelical Methodist Church in the
Philippines, United Church of Christ in the
Portugal, Evangelical Methodist Church of
Primitive Methodist Church
Republic of China, Methodist Church of
Rhodesia, The Methodist Church in
Samoa, The Methodist Church of
Sierra Leone, The Methodist Church
Sierra Leone, The United Methodist Church of
Singapore, Methodist Church of
South Africa, The Methodist Church of
Southern Asia Central Conference
Sri Lanka, Methodist Church of
Tonga, Free Wesleyan Church of
United Methodist Church, The
Uruguay, Evangelical Methodist Church of
Wesleyan Church, The
Zambia, United Church of

CONSTITUTION OF THE WORLD METHODIST COUNCIL

I. Name

The name of this organization shall be The World Methodist Council.

II. Purpose

The World Methodist Council is an association of the Churches in the Methodist tradition throughout the world. It does not seek to legislate for them nor to invade their autonomy. Rather it exists to serve them and to give unity to their witness and enterprise. In particular it seeks

(a) To deepen the fellowship of the Methodist peoples over the barriers of race, nationality, colour and language.

(b) To foster Methodist participation in the ecumenical movement and to promote the unity of Methodist witness and service in that movement.

(c) To advance unity of theological and moral standards in the Methodist churches of the world.

(d) To suggest priorities in Methodist activity.

(e) To promote the most effective use of Methodist resources in the Christian mission throughout the world.

(f) To encourage evangelism in every land.

(g) To promote Christian Education and the Church's care for Youth.

(h) To uphold and relieve persecuted or needy Christian minorities.

(i) To provide a means of consultation and

cooperation between World Methodism and the other world communions of the Christian Church.

(j) To study Union and Reunion proposals which affect Methodist member Churches and to offer advice and help as desired.

(k) To arrange the Exchange of Preachers through a committee appointed for that purpose.

(l) To encourage the study of liturgy and forms of worship.

(m) To assist in coordinating the work, around the world, of Methodist publishing interests.

III. Membership

The World Methodist Council is comprised of the churches in the Methodist tradition which satisfy the criteria, including a measure of autonomy which the Council may itself from time to time prescribe. Churches not in membership when this Constitution is adopted may apply for membership at any meeting of the Council, or in years when the Council does not meet, at any meeting of the Executive Committee. Union Churches are eligible to apply for fraternal relations or for a full place within the Council.

IV. Sections

Member Churches in geographical proximity may organize themselves in Sections within the Council to further the stated purposes of the Council and may hold such gatherings as are useful and practicable.

V. The Council

The Council is a self-governing body deriving its advisory and administrative authority from the several Methodist Churches constituting its membership and existing for the purposes outlined in Section II. Its members are designated by the member Churches in accordance with their respective disciplines and procedures, the numbers allotted to each Church being decided by the Executive Committee. Member Churches are urged in making their designations to include laymen, laywomen and youth members and to distribute their appointments over their total territory. In addition it is permissible for the Executive Committee to add to the Council up to ten members additional to those designated by the member Churches. The total number of Council members may not be less than 250 nor more than 500. The Council shall meet at such times as it or the Executive Committee considers desirable but at least once in each five-year period. The place of meeting shall be determined by the Council or the Executive Committee. The meetings shall be held in the main centers of Methodist work throughout the world, which shall be selected in the light of accessibility, travel costs, and the probability of a representative attendance. The Council or the Executive Committee shall submit an annual report to the member Churches with the hopes that this may be presented to their annual or other conferences and appropriate committees.

VI. The Executive Committee

There shall be an Executive Committee which shall exercise all the functions of the Council between its meetings, including the review and

amendment of its budget. The Executive Committee shall be composed of the officers designated in Section VIII plus not more than eighty-three (83) * members elected in each meeting of the Council from its members, plus four (4) youth members elected to serve on the Executive and the Youth Committees of the Council selected independently of the church quotas by which the Executive Committee is established. Each church shall be entitled to at least one (1) member on the Executive Committee. No church shall have more than thirty percent (30%) of the membership of the Executive Committee, and no two member churches shall together command a majority of the seats on the Executive Committee. The Executive Committee shall have power to fill all vacancies in its own membership, and in the officers of the Council, which occur between meetings of the Council. It shall meet annually if practicable at such times and places as it may determine. It may determine matters relating to the program and finances of its meetings and may invite non-members for particular purposes. The Executive Committee is free to make its own rules for substitution in case of unavoidable absence from its meetings, provided the substitute comes from the same church as the absent member.

VII. The Conference

The Council shall convene a Conference at such times and places as the Council or the Executive Committee considers desirable but at least once in each ten-year period. The Conference shall be composed of all the members of

**This number is adjusted upward because of the increase in member churches.*

the Council and of all officers of the Committees of the World Methodist Council and of delegates and accredited visitors appointed by the member Churches in the ratio determined by the Council or Executive Committee. The purpose of the Conference is to secure a wider dissemination of interest in the affairs of the World Methodist Council and to promote a sense of unity among the Methodist people. Its duties shall be educational, inspirational and fraternal in nature. All matters of an administrative or executive nature shall be settled by vote of the Council. The Conference shall have the right to vote on such matters as are submitted to it by the Council or Executive Committee.

VIII. Officers

The officers of the World Methodist Council shall be not more than eight (8) Presidents, no two (2) of which shall come from the same member church, and who collectively shall constitute a Presidium, which shall include at least one laywoman, one layman and one youth. There shall be a Chairman and not more than two (2) Vice-Chairmen of the Executive Committee, a Treasurer and one or more Associate Treasurers of which no two shall come from the same member church. The Chairman of the Executive Committee shall be responsible for the oversight of the administration of the World Methodist Council between sessions of the Executive Committee; shall preside at sessions of the Council, the Executive Committee, and shall have the right from time to time to delegate authorities to a Vice-Chairman of the Executive Committee. There shall be a Secretary or Secretaries and one or more Associate Secretaries, an Honorary President, if desired, all elected by the

Council on nomination of the Executive Committee or by nomination from the membership of the Council. Other officers shall be each Past President who has served as President prior to the 1971 Conference and the President of the World Federation of Methodist Women.

IX. Budget and Finance Committee

There shall be a Budget and Finance Committee composed of the officers plus not less than five (5) nor more than nine (9) members elected by the Council. Whenever there are less than the maximum number of members, vacancies may be filled by the Committee itself or by the Executive Committee.

It shall be the duty of this Committee (a) to prepare and submit to each meeting of the Council a budget as a basis for discussion, planning and for adoption as amended, (b) to prepare a recommended allocation of budget costs as between the member Churches which appears to the Committee to be reasonable and appropriate and to advise each member Church of the Committee's recommendation, (c) to keep in touch with the financial officers or bodies of the member Churches with reference to supplying the budgetary needs of the World Methodist Council, and (d) to report to each meeting of the Council and of the Executive Committee.

X. Other Committees

The Council and the Executive Committee may each appoint such committees as they shall desire, provide for the membership and structure of such committees, define their duties, receive their reports and direct their activities.

XI. Departments and Affiliates

The Council may create departments for its work and may prescribe their duties. It may also accept other bodies as affiliated organizations on such terms as may be mutually acceptable.

XII. Amendments

This Constitution may be amended by the vote of three-fourths of the Members of the Council present and voting at any meeting, providing the amendments have been considered by the Executive Committee, and have been submitted at least 24 hours in advance to the Council Members.

RULES OF DEBATE

1. When any member wishes to address the Council, he shall rise and address the President, but shall not proceed further until the President calls upon him.
2. No member shall remain standing during a discussion, except the member addressing the President.
3. No member shall speak more than once on the same question without leave of the Council.
4. Debate on any motion shall be limited to five minutes.
5. Every motion and resolution shall be presented *in writing* by the proposer at the time the proposition is made, and shall be immediately handed to the Secretary.
6. If any new matter is brought up by any member or group, which requires the duplication of the text, this duplication shall be the responsiblity of the introducers.
7. Only on matters of urgency, so judged by the President, shall notices of motion be accepted after a designated time.
8. Where a resolution has been moved and seconded, it shall not be *withdrawn* without the consent of the Council.

9. A report of a committee officially presented shall be received without motion, but its adoption as a whole or by clauses shall be moved and seconded.

10. No motion or resolution on any subject shall be submitted until the one under consideration has been disposed of.
This may be done by withdrawal (Rule 8), adoption, or rejection, or by one of the following motions:
    (i) Amendment of the subject matter, either by varying the terms, omissions, or additions.
        (a) Should an amendment be carried, it becomes a part of the substantive motion, and thereon an amendment may be proposed. But if no further amendment is proposed, the amendment (which has become the substantive motion) shall be put. Should the amendment be lost, and no further amendment be proposed, the original motion shall be put.
        (b) No second amendment shall be submitted until the first is disposed of, though any speaker may give notice of his intention to propose a second amendment if the first should not be carried.
    (ii) Any of the following motions, which would be in order whether a motion or a motion with an amendment were before the Council:
        (a) *"The previous question,"* which shall be put to the Council in the following form: "That the resolution (or resolution and amendment) before the Council be now put."
        (b) The *postponement* of a question either to a definite time or a time to be afterwards fixed.
        (c) *Reference to a committee.*
    (iii) *Adjournment*:
        (a) Of the debate.
        (b) Of the Council.

11. A motion *"That the vote be now taken"* may be presented by any member; but no discussion shall be allowed thereon. If the motion should be carried by a majority of not less than two-thirds of those voting, the President shall forthwith call upon the member (if any) who may have the right to reply, and immediately thereafter shall put the question.

12. At the close of a discussion the President shall request all members to be seated, and the resolution (or resolution and amendment) shall be read before being put to the vote. The vote on the amendment shall be

taken first.

After the President has risen to put the question to the Council, no member shall speak until a vote has been taken.

13. A motion to rescind any resolution of the Council may be submitted only after notice has been previously given for at least one day; such motion, when submitted, shall be carried by a majority of the members of the Council present and voting.
14. A resolution to suspend a standing order of the Council shall be carried only by a vote of not less than two-thirds of the members of the Council present and voting.
15. The President shall call to order any speaker who departs from the question or violates the courtesies of debate.
16. The President shall decide all questions of order.
17. A member may rise to a point of order when he deems the Rules of Debate, or the regulations of the Council, to have been violated. He must submit the point of order being raised, the member addressing the Council shall take his seat and retain it till the point of order is decided.
18. A member who thinks himself misrepresented by a speaker may, by the indulgence of the Council, interrupt the speaker to correct the misstatement, but he must not enter into argument.
19. Questions which relate to the rights and privileges of the Council or of individual members thereof, or to the order of business, shall have precedence.

WORLD METHODIST COUNCIL

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Methodist Churches Of The World

AFRICA CENTRAL CONFERENCE

(This Central Conference is composed of United Methodist Churches in Angola, Mozambique, Rhodesia and Zaire)

Angola

The United Methodist Church in Angola is a part of the Africa Central Conference.

The Methodist Church came to Angola in March 1885, thanks to Bishop William Taylor's self-supporting missions.

Bishop Emilio de Carvalho is the episcopal leader of the Church, the first Angolan ever to be elected to this office. The Angola Annual Conference has 4 districts, nearly 50 circuits, 110 pastors and the membership is estimated between 40 and 45 thousand.

Evangelistic, educational and social work is carried out in 6 of the provinces of the new nation, the whole area comprising a global population of about one and a half million. For many years, "mission stations" were the centres of Methodist work. Today, they are no longer, and our work has moved from "stations" to the local congregations, the real spots of activities.

During the liberation struggle, hardships, sacrifices and difficulties had been our "daily bread." Angolan Methodism saw many of its best workers and members mistreated and slain. Today, the Church is stronger and fully engaged in bringing children, young people, women and men to a more abundant life.

Angolan Methodism is also engaged in ecumenical dialogues.

Bishop Emilio de Carvalho

Mozambique

With the thrill of Independence, June 1975, after over 500 years of Portuguese colonial rule, during which time, the Protestant Church suffered persecution and severe limitations, came re-evaluation of church program, and changes. There is now one United Methodist missionary laywoman appointed by the bishop in Mozambique.

Becoming an Annual Conference in 1954, the first African Bishop was elected by Central Conference in 1964—Escrivao A. Zunguze, who was re-elected three times, and at the last session of Africa Central Conference, has retired, although requested to continue episcopal leadership during recovery of bishop-elect, Dr. Almeida Penicela.

A product of mission school at Chicuque, and former Crusade scholar to Brazil and Portugal, Dr. Almeida Penicela was elected as bishop this year, 1976, by Africa Central Conference. However, just preceding his consecration, a serious car accident in which he and his family were involved, has hospitalized him for extended treatment in Switzerland, where he is improving.

Because of serious lack of educational opportunities for preparation for pastors, due to restrictions of the colonial government for studying outside Mozambique, we are launching an extensive program for preparing the pastoral candidates, especially to Mindola Ecumenical Center, Kitwe, Zambia, and to Brazil, where the Church is strong and the official language is the same as here.

There are 63 circuits, and ordained pastors, with 7 district superintendents, all Africans.

Although the number of church community diminished somewhat during the change, there is a returning anew to Christian Fellowship.

Due to present political tension with neighbor-

ing South Africa, it is very difficult to carry on the church program there, but, in spite of this, we still have a number of pastors, and a missionary family continuing to work with the miners there in the Transvaal.

Bishop E. Zunguze

Rhodesia

The early history of the United Methodist Church began as early as 1897, but their first Annual Conference met in 1901 under the leadership of Bishop Joseph C. Hartzell. The work started at Old Umtali Mission, where he was given many acres of land by Cecil Rhodes. Eventually, some parts of this land were exchanged for other lands at different places in the country in order to spread the missionary work faster and easier in Rhodesia. M'tambara, Mtoko and Nyadiri are the main centres that were created by this exchange of land.

Other bishops followed. Each one of these bishops had a special purpose in the life of the church in Rhodesia. Bishop Ralph E. Dodge revolutionized the whole program of the church by sending many Africans to the United States for higher education, thereby putting the United Methodist Church in the position of having more educated Africans than all other churches taken together.

At no better time could Bishop Abel T. Muzorewa have come than when he came to challenge these African graduates to action, both in the country's affairs and in the affairs of the church. This has given the Church the leadership it has so long looked for. The membership has now reached 37,468 (full members and probationers); and this is in spite of the political upheaval in the country.

The church has five high schools and all are under the leadership of Africans. Also, the five districts of the Conference are headed by Afri-

cans. The church, it is hoped, will continue to grow under the dynamic leadership of this man. Nevertheless, the role of missionaries in this Conference will continue to be of prime assistance. In the medical area, the church largely depends on missionary doctors, for it is expensive for the church to provide the up-keep for national doctors.

The good beginning has facilitated the growth of the United Methodist Church in many ways.

Rev. Josiah I. Kurewa

Zaire

Methodist missions in Zaire were initiated by the U.S. Methodist Churches, North and South. Consequently, until 1930 there were two Methodist areas in Zaire. When the two groups in the United States united, one episcopal area was formed in Zaire with the first Zairian Bishop being elected in 1964. The rapid growth of Methodism in Zaire necessitated the formation of two episcopal areas once again in 1976. Bishop Onema Fama serves the Central Zaire Area and Bishop Ngoi Wakadilo serves the Shaba Areas.

Zaire is nearly 1,000,000 square miles in area. The two episcopal areas have thirty-one districts, 1,612 preaching places, and 109,980 full members who speak at least thirty-six languages. Church institutions include four hospitals serving a network of innumerable dispensaries, two pastors' schools, a theological school, a technical school, a multitude of women's schools, and a vast number of primary and secondary schools now under the government direction but staffed by Methodists teaching in church-owned facilities. Several agricultural and industrial projects are sponsored by the church.

The ecumenical spirit is evidenced by the fact that the annual conferences of Methodism are

known as communities within the Protestant church of Zaire. Another evidence is the new Protestant seminary established in Kinshasa by the several communities of the Eglise du Christ au Zaire (the Protestant Church in Zaire) for advanced theological studies.

Bishop Onema Fama

AFRICAN METHODIST EPISCOPAL CHURCH

In Philadelphia, Pa., 1787, the officers and members of Saint George Methodist Episcopal Church, attempted to segregate its growing Black membership by asking them to go to a place provided for them in the gallery of the building. They protested against such treatment. As the attempt to segregate them failed, there was started the first and longest march, in this country, for freedom of worship and speech. This was the immediate cause for the birth of the African Methodist Episcopal Church. This small group of people, led by Richard Allen, a slave who worked and suffered to save enough money by which to buy his own freedom, decided to start a "free society." This was first called "The Free African Methodist Society."

This "Free African Society" was organized not only for the worship of God but also to care for the sick, the poor, the unemployed, and to encourage high and lofty intellectual and moral standards. After traveling, preaching and working for almost thirty years, a group from Delaware, Baltimore, Salem and Attleboro assembled in Philadelphia on April 9-11, 1816 in a general Convention to form the African Methodist Episcopal Church. Richard Allen was elected and consecrated the first bishop by Bishop Francis Asbury of the Methodist Episcopal Church.

The first place in which to worship was called

"Bethel". It was started in 1793 at the corner of Sixth and Lombard Streets in Philadelphia, Pa., on a plot of land purchased by Richard Allen. An old blacksmith shop was purchased and moved to this plot of land and the members of this new organization held their worship service.

The African Methodist Episcopal Church operates the following educational institutions: Wilberforce University, in Ohio; Allen University, S.C.; Morris Brown University, Ga.; Paul Quinn College, Texas; Edward Waters College, Fla.; Daniel Payne College, Ala.; Shorter College, Ark.; three seminaries, along with one hospital, one publishing house, 15 housing projects for senior citizens and two nursing homes. The denomination has churches in the United States, Canada, Africa, West Indies and South Africa.

H. Thomas Primm, Senior Bishop

AFRICAN METHODIST EPISCOPAL ZION

The African Methodist Episcopal Zion Church is a legitimate autonomous branch of the original Methodist Episcopal Church. The formal organization of the A.M.E. (Zion) Church was recognized in the year 1796 in New York City.

The following is an excerpt from the Committee's Address on the Origin of the African Methodist Episcopal Zion Church in America, J. P. Thompson, Chairman of the Committee and J. W. Hood, Secretary.

". . . By those who are acquainted with the history of Methodism in America, it is generally conceded that its light first shone forth in the City of New York about the year 1765.

"The John Street Church was the first Methodist Church erected in that city. There were several colored members in this Church from its

first organization. Between the years 1765 and 1796, the number of colored members largely increased, so much so that caste prejudice forbade their taking the Sacrament until the white families were all served. This, and the desire for other Church privileges denied them, induced them to organize themselves, which they did in the year 1796. This was the first African Methodist Episcopal Church of which we have any account. In the year 1800 they built a church and called it Zion. This Church, unlike the other colored Methodist Churches formed about the same period, was, as regards its temporal economy, separate from the Methodist Episcopal Church, from its first organization. They drew up articles of agreement with the Methodist Episcopal Church under which she supplied them with ministers for about twenty years. So that Zion, the oldest Church of the Connection, that has by general consent taken her name, must be conceded to be the oldest Methodist organization separate from the Methodist Episcopal Church, in America. As we have shown, the Connection is generally called Zion out of respect to that first Church. But the style and title of the Church, as the founders tell us, is the African Methodist Episcopal Church. And if there is any body of Methodists in the Zion Connection, for she assumed it before there was any other to assume it . . ."

Speaking of the New York group, (Zion) Joseph Pilmore in his *Journal* states that he met apart with them and preached on January 27, 1771. Hence Zion's history begins.

In 1976 the A.M.E. Zion Church had a combined World Membership of more than one million souls. These are divided into twelve episcopal districts and supervised by twelve bishops. Overseas Conferences are located in Africa, South America, Great Britain, and the Caribbeans.

The Women's Home and Overseas Missionary Society supports our work very substantially domestically and around the world.

The Zion Church supports one major accredited college, two junior accredited colleges, and several other secondary schools in America, Africa, South America, and the Caribbean.

Several Camps are operated for the youth, and a vigorous program of Christian Education and social services is sponsored by our Department of Christian Education, whose headquarters are located at Chicago, Illinois.

Zion operates a Publishing House at Charlotte, North Carolina. In this building are the Financial Department, Church Extension Department, Pensions, Home Missions, and Ministerial Relief Departments. The General Secretary's office is also located here. Mother Zion Church, our oldest church, is located in New York City.

Bishop Herbert Bell Shaw

ARGENTINA, THE EVANGELICAL METHODIST CHURCH OF

In March 1825 the Missionary Society of the Methodist Episcopal Church of New York proposed the establishment of a mission in South America. This proposal was acted upon favorably by the 1832 General Conference. In 1835 the Reverend F. E. Pitts visited Rio de Janeiro, Buenos Aires and Montevideo and recommended to the 1936 General Conference that work be established in the first two of these cities.

Consequently, Dr. John Dempster arrived in Buenos Aires in December of that year to begin work. The work flourished and resulted in the erection of a sanctuary. Because of financial problems, Dr. Dempster was recalled as was Dr. William H. Norris who had opened work in

Montevideo. The local congregation, however, received permission to continue the work and underwrite the salary of Dr. Norris who came to Buenos Aires from Montivedeo. On January 3, 1843, the first Methodist sanctuary in South America was dedicated.

In 1856 the Missionary Society sent Dr. William Goodfellow to reinitiate the missionary work in South America. Since it was forbidden by local regulations to preach the Gospel in Spanish, the work was extended in foreign languages to colonies established in the Provinces of Santa Fe and Entre Rios. When more liberal laws obtained in the country, Dr. John F. Thomson, a Scotsman brought up in Argentina, and graduated from Ohio Wesleyan (U.S.A.) on the 25th of May, 1867, preached the first public sermon in Spanish. From thence the work of the Methodist Church, followed in the course of time by other denominations, spread throughout the country. The missionary thrust went beyond the borders, and opened work in Peru, Bolivia, Paraguay, Uruguay, Southern Brazil, etc. This work including the work began by Bishop Taylor in Chile, was organized into the South American Annual Conference.

In 1884 Dr. Thomas B. Wood established with pastor Daniel Armand Ugon of the Waldensian Church the first secondary school in the interior of Uruguay, and was the nucleus of the first seminary. For a few years it became a Methodist institution. But soon it was again reorganized on interdenominational basis. In 1916 it became the Union Theological Seminary which was to become the Facultad Evangelica de Teologia, which by merger with the Lutheran Seminary, became the Instituto Superior Evangelico de Estudios Teologicos. Several other educational institutions grew up in relation with the Methodist Church, such as Ward College, the American

School in Rosario and several others. Different enterprises of social work have been undertaken as well as a vigorous literature program based on the Methodist Printing House, Methopress.

In 1901, the conferences in Chile and Peru were organized separately, with the work in Brazil being turned over to the Methodist Episcopal Church, South. In 1916 because of polity agreements the work in Paraguay was given to the Disciples of Christ. In 1932 the first national Bishop was elected to supervise the work in Argentina, Uruguay and Bolivia.

Finally in 1954 the work in Uruguay was organized separately from the River Plate Annual Conference. The work in Argentina continued with two conferences: one took upon itself the name of Argentina Annual Conference. The other, created a few years later, became the Provisional Annual Conference of Patagonia. Both became a part of the Iglesia Evangelica Metodista Argentina in October 1969.

AUSTRALIA, UNITING CHURCH IN

The Methodist Church of mainland Australia entered into union with the Congregational and Presbyterian churches on the 22nd June 1977 to form the Uniting Church in Australia.

These three denominations have been in close and increasing co-operation with one another throughout the whole of this century, and in recent times there have been established at least 160 joint or co-operative parishes in which two or more of them work together.

The last few years have seen a great deal of activity in planning and preparation for union, but in spite of this effort the Methodist thrust in evangelism, social witness and community service has been strongly maintained and will be maintained within the life of the new church.

Australian Methodism welcomes the opportunity to maintain its fellowship with other churches of the Methodist family through its continuing association in the World Methodist Council. The Uniting Church will also maintain a relationship with the World Alliance of Reformed Churches with which our Congregational and Presbyterian partners have been in membership.

With the establishment of the union the Methodist churches in Fiji, Samoa and Tonga, which have hitherto been conferences within the General Conference of Australasia, will each become autonomous Methodist churches. Arrangements have already been made however, whereby these three churches will have a strong conciliar fellowship with one another and with the Australian Uniting Church.

The work and witness of the Uniting Church in Australia will be in a social context which is undergoing rapid change. This is due in no small part to Australia's immigration policy over the past 20 years, which has allowed for the entry of a large number of ethnic groups, not previously represented in this country.

This has led to the establishment here of a considerable number of Christian communions that were not previously represented in this part of the world. We therefore now minister in a community which is markedly more multi-cultural than it used to be, and where the pattern of ecumenical relationships has also been greatly altered.

These changes are reflected to some extent in population statistics. Fifty years ago the Methodist Church was 11.64% of the community and the combined figures for Congregational Presbyterian and Methodist churches was 24.73%. In spite of increases in the actual memberships of the three churches the percentages in the 1970's are lower. The Methodist Church now repre-

sents about 8.5% of the total community, and the three denominations that will form the Uniting Church together represent a total of about 17% of the total community.

Given the geographical and the social circumstances that prevail in this land the union of the three churches offers the prospect of increasingly effective witness and service and is being undertaken in that hope, and in the belief that it will both preserve and enhance the valuable things in our respective denominational heritages provide a worthier vehicle in the future for the full expression of our faith and obedience.

Rev. W. D. O'Reilly

BELGIUM, THE PROTESTANT CHURCH OF

The Belgium Mission of the M.E. Church South was organized in Brussels in 1922 as the result of moves carried out by the Southern Methodist Centenary Movement (U.S.A.) at the close of the first World War. Development of the work led to the organization of the Belgium Annual Conference in 1930. After a struggle for existence, Unification of American Methodism in 1939 found Belgian Methodism in a state of promising vitality, as shown by the strong delegation sent to Copenhagen for the European Methodist Uniting Conference in August 1939.

A few days after the close of that gathering the second World War broke upon Europe, and Belgium was again invaded, with Methodism suffering serious material and moral devastation. Bishop Paul N. Garber arrived in June 1945, to inaugurate a successful eight-year reconstruction program, and in June 1946 the Belgium Conference was able to resume its regular annual sessions.

In 1952 the Central and Southern Europe Central Conference was organized, at which time the Belgium Conference reported twenty-one traveling preachers, eight local preachers, seventeen charges with twenty-five churches, 3,410 members, and four institutions.

Conversations began in 1963 between the Evangelical Protestant Church and The Methodist Church, looking toward their future national unity in Belgium. Finally there came about a complete unification of the two bodies to form The Protestant Church of Belgium on December 14, 1969. This supplanted to a degree the organizational work of the Belgium Annual Conference, which covered Belgium and included Dunkirk, France. Further discussions are being pursued with two Reformed Church bodies (Eglise reformee and Gereformeerde Kerken) in view of achieving organic unity by 1978.

Although the Protestant Church of Belgium represents a small minority of the people, the united church places Protestants in a much stronger position. Dr. Andre Pieters was elected the first president of the new church, which includes approximately 17,000 members and seventy congregations. The Protestant Church of Belgium is affiliated with the United Methodist Church in the U.S.A., having the status of a united autonomous church.

Rev. Andre J. Pieters

BENIN AND TOGO, THE PROTESTANT METHODIST CHURCH IN

Although working in two independent Republics, the Methodist Church of Benin and Togo is one Overseas District of the British Conference, presided over by a Chairman, Rev. Harry Y. Henry. In the beginning, Thomas Birch Free-

man, missionary pioneer in Ghana and Western Nigeria, also pioneered the work in Dahomey, at Ouidah, and in Togo in 1843. The Church has spread slowly and has a membership of over 47,000, and only 15 Beninese ministers, one British minister, one Togolese and one Nigerian minister. The Church has begun a mobile medical work, with emphasis on family planning and preventive medicine, and in the realm of education there are 17 primary schools, 3 secondary schools, and one joint theological college which trains ministers from Ivory Coast as well as from Benin and Togo. A Joint Apostolic Action for Mission has been in operation since 1968, and has now reached the stage of deepening the faith of those with whom the team has been working. The Church has opened up a field of mission in North Benin, in the Atacora and Borgou regions.

Rev. Harry Y. Henry

BOLIVIA, EVANGELICAL METHODIST CHURCH OF

In 1891 Karl Beutelpacher, a lay preacher, accompanied by Emilio Petit founded the first Methodist Sunday School in Oruro, Bolivia. The 1899 revolution and the Liberal Party in 1906 won reforms in the Bolivian Constitution which permitted freedom of worship, creating conditions for establishing Protestant work in Bolivia.

Francis Harrington, American missionary, opened the doors for the Methodist Church in Bolivia in 1906 and founded the first Protestant school in La Paz in 1907.

On November 30, 1969, the Evangelical Methodist Church in Bolivia declared its autonomy and elected its first national bishop, Mortimer Arias. In 1975 a popular Aymara movemen

representing the majority of church membership initiated a historical process of change. In 1976 at an extraordinary session of the Fouth General Assembly, a period of transition was declared and three national executive secretaries were elected: Dr. Hugo Tejerina for Relations; Dr. Jorge Pantelis, Life and Mission; Rev. Zacarias Mamani, Social Services.

In the actual process today, the EMCB seeks to deepen the faith of its members and create an active attitude of love and justice for others; evaluates its social ethic goals; prepared an overall missionary strategy for the next 10 years; reevaluates native cultures; stimulates basic education and social-economic development, evangelization and general social welfare—always in context of the Bolivian situation and with the purpose of remaining faithful to Jesus Christ and the mission of the Church.

The EMCB maintains 2 hospitals and administers two others; however, its main emphasis today is in promoting public health. Through a formal agreement with the Bolivian government, the church sustains and directs seven educational centers that include primary, secondary, vocational and adult education. It carries out broad programs of rural and community development as well as colonization programs of rural and community development in tropical regions. It supports various ecumenical programs such as a center of educational research and a center of social studies and documentation. Through seminary extension classes, it seeks to update the education of its local and national leaders. It owns one of the most important Protestant book stores in all Latin America and a center to promote native handcrafts. There are 50 national workers and 13 missionaries.

At present the EMCB is a member of the Latin America Methodist Council (CIEMAL), the

World Methodist Council, the Movement for Evangelical Unity in Latin America (UNELAM), and an "associate member" of the World Council of Churches.

Rev. Hugh Tejerina V.

BRAZIL, METHODIST CHURCH IN

The first Methodist attempt in Brazil was made by Rev. Fountain E. Pitts, a member of the Annual Conference of Tennsessee (USA). He was sent by Bishop James O. Andrews to make a search on the possibilities to start the Methodist work in the country. Rev. Pitts left Baltimore, Maryland, in June 28, 1835. His first stop was in Rio de Janeiro, Brazil where he set up a Methodist Society. After collecting the data he came for, he sailed to Montevideu (Uruguay) and to Buenos Aires (Argentina). Back to the United States he reported what he had seen. It must have been an enthusiastic report because the result of it was the decision made to send a man to start the first Methodist mission in Brazil. Thus, Rev. R. Justin Spauding of the Annual Conference of New England was the missionary appointed to do the task. Forty persons composed the first congregation held under the Rev. Spauding's leadership. It happened in 1836. In 1837 another missionary, Rev. Daniel P. Kidder, was sent to join the difficult beginning. With him came a couple of teachers, Mr. and Mrs. R. M. Murdy. Perhaps this fact may be an explanation for a so great emphasis the Methodist Church in Brazil has put on education. One might say that church and school started together on many occasions throughout the years.

The development of the new missionary field was sustained with the help of the M. E. Church

South (USA). In 1867, several churches had been established and—as Bishop Oswaldo Dias da Silva stated—"thereafter there was a steady growth".

The autonomy occurred in 1930, when the Methodist Church in Brazil became an independent body although closely tied to the American Methodism.

Presently there are six biannual conferences each one electing its own bishop. During the time between the regular meetings, the decisions are made by a Council elected for a two year term.

There are many Methodist schools playing a very important role in the scenery of the Brazilian educational system. Some of them are reaching the level of higher education. In March, 1976, the first Methodist university was inaugurated—the Methodist University of Piracicaba—in the State of Sao Paulo.

The United Methodist Church of the United States is still offering a meaningful aid to the Brazilian Methodism. The back up is represented by the presence of missionaries and support for certain projects. Also the United Church of Canada has given good cooperation to the Brazilian Methodism as well as the Methodist Church in Germany.

The pastors are prepared in a School of Theology and in three Bible Seminaries.

The Church owns a modern publishing house that is prepared to produce all kinds of material needed for the work.

Professor Ulysses Panisset

BURMA, THE METHODIST CHURCH IN THE UNION OF

In 1879 Bishop James M. Thoburn, who was a missionary to Calcutta, began Methodism in

Burma. A few years later, 1887, the British Methodists under the leadership of a chaplain in the Army, Rev. J. H. Bateson, began Methodism in Upper Burma. The British Methodists became autonomous in 1964 as did the American Methodists in 1965. At the present time the Methodist Churches of Upper and Lower Burma are negotiating for organic union to become the United Methodist Church in Burma and have met several times for dialogue. The Discipline Drafting Committee for the new union was formed and has had over 20 work sessions on the drafting of the Union Discipline. They also have cooperative work projects to deepen their mutual understanding.

Seventeen national ministers in Upper Burma and twelve in Lower Burma (including three ordained women pastors) minister to over 15,000 Methodists in the Union of Burma. Today women are beginning to be accepted in almost every field in Burma and at the same time the position of women in the churches is also being raised. This is an encouraging sign especially for lay workers.

Both churches are looking forward to self-supporting status even in the midst of the nation's extreme austere economy and inflation.

The Methodist Church in Upper and Lower Burma continues to enjoy the freedom to propagate the faith and will celebrate a century of life during this decade.

Dr. Jiro Mizuno

CANADA, THE UNITED CHURCH OF

Over two million people in approximately four thousand congregations located in Canada and Bermuda are part of The United Church of Canada. Ministerial and lay members alike work to provide an expression of the Christian gospel

in terms of personal faith and social service.

The United Church of Canada was formed in 1925 by the union of the Congregational, Methodist and most Presbyterian Churches in Canada. The Canada Conference of the United Evangelical Brethren became part of the union in January 1968.

Methodism was established in Canada as early as 1765 by Laurence Coughlan, one of Wesley's preachers, who went from Ireland to Newfoundland. William Black, "The Apostle of Nova Scotia," began preaching in 1779. The various branches of Methodism in England and the United States in due course established themselves, but in 1884 these were all united to form the Methodist Church in Canada. Unification was thus achieved in Canada 48 years before the union in Great Britain and 55 years before the merger in the United States.

The United Church of Canada, product of the union in 1925 of the Methodist, Presbyterian and Congregational Churches, is the inheritor of the Wesleyan tradition and a member of the World Methodist Council. At the time of the merger the Methodists constituted the strongest religious group in the Dominion, and they brought into the United Church 4,107 churches, 418,352 members and 329 colleges, schools and institutions. The United Church of Canada is non-episcopal in character.

In Canada, the United Church carries out its ministry through coastal missions, Indian congregations, frontier hospitals, Oriental and other non-English speaking congregations, rural and urban work, and homes for senior citizens, children and unmarried mothers. It provides services to alienated youth, adults with drink problems and released prisoners through halfway homes. Its chaplaincy series cover universities, hospitals, prisons, the mentally ill, and the mentally re-

tarded. It relates to educational institutions: seven colleges or centres for professional theological education, several lay-training centres, seven secondary schools, and eight arts colleges.

Overseas, The United Church of Canada is involved in many ways, responding to requests of churches and agencies for funds and personnel. Our church as such is not identified in the countries where we serve, but is under the direction and control of the indigenous or local church. Currently there are about 118 missionaries serving in 19 countries. To outsiders it sometimes seems more at home with contemporary concerns than with traditional formulations of Christianity. To its own ministers and people its posture represents a church embarked on the pilgrimage of faith.

Rev. Frank Brisbin

CARIBBEAN AND THE AMERICAS, METHODIST CHURCH IN THE

The Methodist Church in the Caribbean and the Americas (MCCA) was formally inaugurated in 1967, at the Methodist Conference Centre, Belmont, St. John's, Antigua, West Indies.

At that time the church comprised six former overseas districts of the British Methodist Conference, namely, Guyana, Honduras, Jamaica with the sub-district of Haiti, Leeward Islands, Panama and Costa Rica, and the South Caribbean districts. This number was increased to eight in 1968, by the addition of the Bahamas and the elevation of Haiti to district status.

The Conference headquarters is sited in Antigua, the birth place of Methodism in the Caribbean. Beginning with the witness and preaching of Nathaniel Gilbert in 1760, the work grew into a mission field of the Methodist Missionary Society of London.

Close ties have been maintained with British Methodism through its Overseas Department, and both churches have a continuing interest in "partnership in mission". Fraternal relations have also been established with autonomous Conferences of the Methodist Church in several countries. In May 1976, Conference passed provisional legislation for a concordat with the United Methodist Church (USA) for the purpose of bringing the two churches together in a closer relationship.

Soon after it became autonomous, the MCCA entered the membership of the World Council of Churches of which one of its ministers, Dr. Philip Potter, presently serves as General Secretary.

The church is a founding member of the Caribbean Conference of Churches (C.C.C.) which was inaugurated in 1973, and is an active participant in both CADEC (Christian Action for Development in the Caribbean) and ARC (Agency for the Renewal of the Church)—the development and renewal arms respectively of the C.C.C.

In most parts of the Caribbean, Methodist churches are members of Christian Councils sharing in ecumenical endeavours. In co-operation with the Anglican Diocese of Antigua the Church has established the Gilbert Ecumenical Centre. Ecumenical training is given to Methodist and other ministers at the United Theological College of the West Indies, at Kingston, Jamaica, of which the President, William W. Watty is a Methodist. On the various campuses of the University of the West Indies, Methodists share in ministry to students. A chaplain has been appointed full time to the Mona Campus in Jamaica.

Situated in the islands of the Caribbean, the mainland territories of Guyana in South Ameri-

ca, and in Belize, Honduras, Panama and Costa Rica in Central America the church is established in the territories of many different governments, all of whom accept the presence of the church which seeks to cooperate with them in service to the people.

While English is the language of the conference and district meetings (except in the Haiti district synod), the church covers an area where French, Spanish, Dutch, French creole, papiamento and Guyami (the language of the Guyami Indians of Panama) are spoken.

Rev. Kenneth A. Huggins

CENTRAL AND SOUTHERN EUROPE CENTRAL CONFERENCE

(This Central Conference is composed of United Methodism in the following countries:)

Algeria

The work of Methodism in North Africa was begun after the World Sunday School Convention in Rome 1907. A group of Methodist delegates from the United States stopped at Algiers on their way home. They became interested in that country and work was started in 1908. The Mission was organized in 1909. In 1928 the North Africa Provisional Conference was formed.

1972 the congregations of the United Methodist Church and those of the Eglise Reformee d'Algerie united and formed the "Eglise Protestante en Algerie". The congregational activities of this new church concentrated on Algiers, Constantine and Oran.

The medical work at the Maternity at Les Ouahias, the school for the training of kindergarten teachers for Algeria and the educational center for the deaf mute still are the responsibili-

ty of the Methodist Mission. An Executive Committee in Algeria exercises the control over these activities.

Bishop Franz W. Schaefer

Austria

British Methodists began preaching in Austria in 1870. In 1897 the work was taken over by the Methodists from Germany who were affiliated with the Church in the United States. The Church is now officially recognized by the Austrian Government and forms a Provisional Annual Conference within the Central Conference of Central and Southern Europe. There are ten congregations with 1,000 full members and a constituency of about 2,000. Despite its small size, Austrian Methodism is active on various social levels.

Bishop Franz W. Schaefer

Bulgaria

At an early date the Congregational Church had started work in Southern Bulgaria, then in 1857 Methodists were asked to do the same in Northern Bulgaria. Progress was slow; in the course of the years however the work grew and quite strong — congregations developed. A girls' school was founded. Shortly after World War II the Superintendent and most of the pastors were imprisoned. The work found itself under heavy restrictions. Information is scarce but it reports hopeful signs of an unbroken spirit.

Bishop Franz W. Schaefer

Czechoslovakia

The United Methodist Church in Czechoslovakia has grown out of a Mission, founded in 1920 by the former Methodist Episcopal Church South of the United States. The work started at a time when Roman Catholics in great numbers

sought church membership in other religious groups.

The Church in Czechoslovakia is organized according to the Discipline as an Annual Conference, operating within the frame of the Central Conference of Central and Southern Europe and within the frame of the General Conference of the United Methodist Church. At the head of the Annual Conference is a Superintendent who is elected by the Annual Conference. He is assisted by the church council, a body of 3 ministers and 3 laymen.

The Church counts 19 circuits, served by 19 ministers. There are 42 preaching places, spread over the whole country and which are regularly served. The constituency is approximately 5,000, of which 2,000 may be considered full members.

The Church is a member of the Ecumenical Council of Churches in Czechoslovakia, of the Christian Peace Conference and the Conference of European Churches.

Dr. Vilem Schneeberger

Hungary

In 1900 a German Methodist preacher was sent to Hungary. He started work in the southern part of the country. In 1907 it was established in Budapest. The Church was given official recognition in 1947. The headquarters building in Budapest was seriously damaged in World War II. In correspondence with Hungarian law, the Church organized itself as Annual Conference and as such holds its position within the Central Conference of Central and Southern Europe as well as the General Conference of the United Methodist Church.

Bishop Franz W. Schaefer

Poland

Methodist beginnings in Poland were identical with those in Belgium and Czechoslovakia, al-

though the relief work done in Poland was far more extensive than in the other two countries because of the greater need. Relief supplies, most generously offered by American Methodists, favorably influenced the work at that time.

The activities concentrated on a number of cities. The Royal Danzig Mission was formed in 1922 which later became the Annual Conference of the Central and Southern Europe Central Conference.

Under Polish law Methodism is an independent body. Following World War II there was a considerable official friendliness towards the Church. It expanded rapidly as numerous whole congregations and buildings abandoned by the Germans were turned over to the Methodists.

There are about 6,000 Polish Methodists with a much larger constituency. The headquarters building in Warsaw houses the English Language School with approximately 6,000 students. A same school is planned to be included in the new church building in Katowice, now in the midst of its construction. The Polish Methodist Church also maintains an orphanage and a campground as well as a Seminary near Warsaw.

Bishop Franz W. Schaefer

Switzerland

The "Evangelisch-methodistiche Kirche" (The United Methodist Church in Switzerland) is the product of three streams of tradition.

The contacts which John Wesley's associate, John Fletcher, maintained with his Swiss homeland led to the later founding of Methodist work in the French speaking centers of Geneva and Lausanne, where the "Chapelle du Valentin" was built in his memory.

Returning emigrants from USA to their homeland brought the Methodist witness to Switzerland via Germany in the 1850's. The union of

"Wesleyan" and "American" work became an Annual Conference in 1886.

The "Evangelical Association" (Evangelische Gemeinschaft) began its mission in Switzerland at almost the same time, also constituting an Annual Conference. Following the Uniting Conference of 1968, the two Conferences formed the "Evangelisch-methodistiche Kirche in der Schweiz" (The United Methodist Church in Switzerland). They merged into one Conference in 1972.

The new church numbers some 16,000 full members, with a large additional constituency. There are about 120 active ministers. The Swiss Conference is part of the Central Conference of Central and Southern Europe, with episcopal headquarters in Zurich. Three hospitals in Zurich, Basel, and Strasbourg (France) are being maintained by the Bethany and Bethesda Deaconess Orders. The Church runs hotels in the cities of Berne and Zurich and in the resort places Adelboden and Reuti-Hasleberg. Swiss United Methodism has some thirty missionaries and fraternal workers in Africa and South America.

Bishop Franz W. Schaefer

Yugoslavia

American Methodism began its work in present Yugoslavia at the close of World War I. Methodist work in the northern provinces joined with Congregational groups in Macedonia in 1921, to be joined after World War II by congregations formed by a temperance association. Methodism in Yugoslavia was especially active among German settlers, but since these were compelled to leave the country after the war, new people have been won to replace them.

Organized within Yugoslavia as an independent church, Methodism there is regarded within the structure of the Central Conference of Cen-

tral and Southern Europe as a Provisional Annual Conference. There are about 2,000 members. In Skopje, the capital of Macedonia, a new church building is in the process of construction. It will serve as a church center for this region.

Bishop Franz W. Schaefer

CHILE, THE METHODIST CHURCH IN

In 1877 William Taylor began his controversial plan for self-supporting missions on the west coast of South America, apart from the work of the Board of Missions of the Methodist Episcopal Church. It came under the auspices of the Methodist Episcopal Church in 1893, when the South America Conference was organized with Chile as one of six districts. In 1901 the Chile District became an annual conference.

The Conference was supervised from the United States for many years, but in 1920 Chile proposed a division of the work in Latin America into two episcopal areas and the creation of a Central Conference. The General Conference of 1924 approved the latter request and the Latin America Central Conference met that same year. In 1932 the Central Conference was permitted to elect bishops.

The Methodist Church of Chile became autonomous in January 1969, with a membership of 10,000. The new church maintains ties with The United Methodist Church and with that Church's Board of Global Ministries.

Pentecostal or Holiness groups, with Methodist backgrounds, have been very active in Chile and have by far the largest constituency of any Protestant body. They claim a membership of about six percent of the population of Chile, with one church in Santiago of 2,000 members.

CHINA, THE CHURCH OF CHRIST IN (HONG KONG)

The Church of Christ in China, Hong Kong, was formerly the Sixth District Association of the Kwangtung Synod of the Church of Christ in China on the Mainland. After the turn-over there in 1949 it carried on as usual, but in 1957 was re-organized as the Hong Kong Council of the Church of Christ in China.

Since then, its program has been rapidly expanded, especially its educational work; its membership is 22,094. It operates 76 schools, including kindergartens, primary and secondary, with an enrollment of over 65,000 students. This Council has 27 Chinese ordained ministers and 18 non-ordained preachers, while there are 2,200 teachers working in its schools. In addition, there are also about 45 other workers engaged in administration, social welfare work and local church programs. Twenty-two missionaries from eight cooperating church bodies abroad are working with the Council and its related institutions.

The Policy of this Church, in the Hong Kong situation, is to emphasize "Evangelism through schools and service".

Rev. Peter Wong

CHINA, THE PEOPLE'S REPUBLIC OF

Since repatriation of all missionaries from China in 1950-51 following the outbreak of the Korean War, the Chinese churches have been autonomous, with the work of all denominations coordinated under the Religious Affairs Bureau and the Protestant Three-Self Movement. Since 1966, by all available reports, no Christian ser

vices have been held. However, it was reported from Peking that a Mass was celebrated in the Catholic Cathedral on November 20, 1971—and there are occasional reports of other worship services, especially of an informal type, held in homes.

By 1950 there were nearly a quarter of a million Methodists in China, with about 100 institutions, including four theological schools, a publishing house, two medical schools, seven universities, an orphanage, 28 hospitals and dispensaries, and 44 high schools.

There were in China ten Methodist Annual Conferences. The China Central Conference elected three Bishops. Other Methodist bodies in China included the United Church of Canada, the British Methodist, the Free Methodist Church, and the Wesleyan Methodist Church.

The Methodist Episcopal Church entered China in 1847 and the Southern Methodists entered in 1848. The British Church began its work in 1851.

The Evangelical Church, which merged with the United Brethren in Christ in 1946, opened work in Central China in 1899. In 1949 this church, with a constituency of approximately 6,000 and institutions which included two hospitals, three clinics and dispensaries, and three high schools, united with the Church of Christ in China. The mission of the United Brethren Church was related primarily to the Kwangtung Synod of the Church of Christ in China, of which Hong Kong was the sixth district. When communication was broken with the rest of the synod in 1949 the Evangelical United Brethren Church continued relationships with the Hong Kong district which became the Hong Kong Council of the Church of Christ in China.

In summary, Christians remain a part of the People's Republic of China. How they relate to

each other in fellowship and worship is at the moment unclear, nor is there any way to predict what the future relationships might be with the Christians in other parts of Asia, the South Pacific, Africa, Europe, Latin America, and North America.

Dr. Tracey K. Jones, Jr.

CHRISTIAN METHODIST EPISCOPAL CHURCH

In 1870 the Negro members of the Methodist Episcopal Church, South, asked to be set up as an independent church. The Colored Methodist Episcopal Church was accordingly organized as a sister church of the Southern denomination and sustains the same relation to The Methodist Church. In 1956 its name was changed to Christian Methodist Episcopal Church. It has 2,500 churches, 400,000 members, and five institutions of learning.

When the General Conference of the Methodist Episcopal Church, South met in New Orleans, April, 1866, the conference found that, by revolution and the fortunes of war, a change had taken place in our political and social relations, which made it necessary that a change should also be made for our organization into separate congregations, Districts and Annual Conferences, if we desired it, and that when two or more Annual Conferences should be formed, it was our wish, and met the approbation of the Bishops of the Methodist Episcopal Church, South, we Methodist Episcopal Church, should have a General Conference organization like that of the Methodist Episcopal Church, South, and that our preachers should receive ordination according to the regulations and requirements of the Methodist Episcopal Church, South, as Deacons and

Elders; and should a General Conference be organized, and suitable men be elected to the office of Bishops, that the Bishops of the Methodist Episcopal Church, South, would ordain and set them apart as Chief Pastors among us.

The General Conference of the Methodist Episcopal Church, South, May, 1870, in Memphis, Tenn., found that five Annual Conferences had been formed among us. The Bishops in their Address to that General Conference recommended that our desire to be organized into a separate and distinct church be legislatively enacted by the General Conference then in session. Accordingly, the Bishops of the Methodist Episcopal Church, South, and others appointed by said Conference to aid the Bishops in organizing our General Conference at the place and time specified executed that mandate.

Our Annual Conferences succeeding the 1870 General Conference of the Methodist Episcopal Church, South, elected delegates to attend our first General Conference. The first General Conference met at Jackson, Tenn., Dec. 15, 1870. We have been from that date, in the Methodist Way, as historically understood in North American Methodism, an autonomous and independent branch of North American Methodism.

Bishop Norris S. Curry

COSTA RICA, IGLESIA EVANGELICA

Metodista Del

In the years 1886 and 1891 Costa Rica was visited by Francisco G. Penzotti, a Methodist evangelist and American Bible Society agent. Mr. Penzotti's preaching and circulating Bibles through the area laid the foundations for later evangelical advance. However, no definite organizational work of American Methodism emerged during this period.

In 1917 the Interdenominational Committee on the Survey and Occupation of Latin America expressed the judgment that the Methodist Episcopal Board was the appropriate agency to lead in Costa Rica. George A. Miller, then superintendent of the Panama Mission and later bishop, made a brief exploratory visit to Costa Rica accompanied by Eduardo Zapata of Mexico. The first continuing work was started in 1918 by Sidney W. Edwards. In 1921 Panama and Costa Rica were included as districts of the Central American Mission Conference. The Central America Provisional Annual Conference was organized in 1940. In 1961 Costa Rica and Panama became Provisional Annual Conferences.

From the time of the Latin America Methodist Consultation in Buenos Aires in early 1962, the movement for autonomy among the Methodist churches of the area was greatly accelerated. With autonomy of the churches in Panama and in Costa Rica in February 1973, the last vestiges of the Latin America Central Conference disappeared. All relationships of The United Methodist Church in the Latin American and Caribbean areas are with autonomous Methodist or United churches.

The highest elected authority of the Evangelical Methodist Church of Costa Rica is the president. Program planning and implementation are carried out through three general councils of the church: Program, Administration, Ministry. The Assembly (conference) meets biennially, and between its sessions policy coordination is vested in the Junta General (Executive Committee).

CUBA, THE METHODIST CHURCH OF

The Methodist Episcopal Church, South U.S.A., opened work in Cuba in 1888. The first church was organized in Havana with 194 mem

bers. The Spanish-American War interrupted this flourishing work, and it was not reorganized until 1899. The Cuba Mission was organized in 1907; a Mission Conference in 1919; and the Cuba Annual Conference in 1923. At Methodist Unification in 1939, the Conference became a unit of the Southeastern Jurisdiction. In 1964 the General Conference of The Methodist Church passed an enabling act to allow the Cuban Methodist Church to become autonomous if it so chose. Autonomy was declared on February 2, 1968.

There are some 120 congregations scattered across the island and served by 55 full-time pastors and a good number of local preachers. Since 1969 the church has been self-supporting. There is well organized work with women, youth, men and activities in the area of Evangelism, Christian Education and leadership development.

Together with Methodists in the Caribbean, Central America and Mexico the Methodist Church in Cuba participates in studies and projects of missionary work in countries in the region where there is no work of the Methodist Church.

ECUADOR, IGLESIA EVANGELICA UNIDA DEL

The United Evangelical Church of Ecuador grew out of the work of the United Andean Indian Mission (northern and southern Presbyterians, UCC and UM) and the Church of the Brethren. These two missions began work in 1946 and 1947 with indigenous communities, proclaiming a gospel for the total man.

In 1960 the UAIM began steps toward organizing congregations, and the Brethren were form-

ing a small denomination, with a total membership in both groups of about 500, in 10 congregations. A Latin American Mission Board, representing Methodists and Waldensians, was considering work in Ecuador.

A study commission of these three groups recommended to the UAIM and the Brethren in November 1962 that they form a United Church, and to the Latin Americans that they work with this group. All groups accepted the proposal. In 1965, the dream of a national church was realized, and Latin American Methodists sent their first missionaries. In 1966 a Center of Theological Studies was formed to train local leaders of the United Church and other churches.

Twelve years later we have 16 congregations with a membership of about 1000. The road has been difficult, but there have been positive steps. The old categories of *missionary, pastor* and *layman* have given way to *co-worker*. The evangelical "ghetto" has been broken, with Christians discovering anew the world, and a gospel for the total man. We have accepted the cost of discipleship and are learning how to confront the challenges of a modern world.

Recently the church has gone through a crisis growing out of loss of confidence in the leadership. Poor administration, abuse of authority, and the desire to perpetuate themselves in power, produced a protest in the churches. After two years of struggle, in September 1976, the church named new leadership and began to move forward again. About 40 abandoned the United Church, including the former leaders.

The Church and the Center of Theological Studies are evaluating their work in preparation for a consultation in November 1977 in which decisions will be made aimed at strengthening our ministry.

Alfonso Vasquez, President

ESTONIA, METHODIST CHURCH IN

The beginning of Methodist work in Estonia was in 1907 through one lay-preacher, who was Estonian nationality and was a member of the Methodist Church in Petersburg (now Leningrad). There was a Methodist congregation founded and ministered by the Rev. G. A. Simons from USA.

After the year 1920 the Methodist congregations in Estonia were united in the Baltic and Slavic Conference.

After 1940, after incorporating Estonia to the Soviet Union, the Methodist Church in Estonia was independent. At present the Methodist Church remains only in Estonia in the Soviet Union and also a little group in Transcarpathian. There are not any Methodist congregations in Latvia, Lithuania or in Leningrad.

The Methodist Church in Estonia has 2,350 members (active believers older than 18 years), 15 congregations, 16 ministers at work, and 8 ministers with old age pension, who according to their ability, also work, and more than 80 active lay-preachers.

The largest congregation in the Methodist Church in Estonia is the congregation in Tallinn with 1,100 members, 2 ministers, 3 ministers with old age pension, who are active in work, and 25 lay-preachers; 12 choir and music workers.

For the children and young people under 18 years of age, the churches in the Soviet Union cannot organize any special work; the believers can, for their own children at home, give religious education or go together with him to the service in the church.

With other churches in the Soviet Union, we have distant, but friendly contacts. Our closest contact we have is with Estonian Baptists; lately we have together compiled and printed a new

hymnal.

In the Soviet Union the churches are separated from the state. The churches can advance their work independently of the state, but must observe the legislation of the Soviet Union.

Rev. Hugo Oengo

FIJI, THE METHODIST CHURCH

The dawn of Christianity came to Fiji in the year 1830. Three Tahitian teachers of the London Missionary Society came to Lakeba and then started to preach the Gospel in the Island of Oneata in Lau. The credit of Christianizing Fiji fell to the Wesleyan missionaries who were from Tonga. Rev. William Cross and Rev. David Cargill, while working in Tonga, heard the call to take the Gospel to Fiji in 1835. The two missionaries with Tongan helpers came to Lakeba and started the work which ultimately brought Fiji under the rule of Christ.

The evangelization of Fiji may be said to be a modern miracle when considering the darkness of heathenism, infanticide, cannibalism, superstition, which were being dispelled by the light of the Gospel of Christ.

After 40 years of Christian work in Fiji the flame of missionary zeal caught the hearts of converted Fijians, who volunteered to go with Dr. George Brown to New Britain in the year 1875. Ever since then, Fijian missionaries have gone to Papua, the Solomons, High Land of New Guinea and North Australia. Today we have men and women serving beyond their own shores.

When Fiji became a British Colony in 1874, the Indians were brought under the Indenture system to work in cane plantations in Fiji. After their term expired they were allowed to become

citizens of Fiji. Because of their rapid increase they were able to overtake the Fijian population. There are more Indians in Fiji than Fijians. This presented many problems—one of those was the great number of non-Christians who reside in Fiji.

The Methodist Church in Fiji is aware of this problem and is trying to do what it can to bring Christ to those Indians. The Fijian and Indian Christians are cooperating as much as they can in evangelizing the Indians. A case in point was the cooperation of an Indian minister with a Fijian layman. The Fijian knew Hindustani as well as his daughters. They visited Indian families in the hills and sang and preached in the Hindi language to those people. Many families responded by asking for baptism. The Fijian layman informed the Indian minister who baptized and visited them as they grew in the church.

The year 1964 saw the Methodist Church in Fiji attain its autonomy and was no longer under the jurisdiction of the Australian Methodist Overseas Missions. The only link that the Methodist Conference had with the Australian Church was the General Conference in which our church met other Conferences of the Pacific and Australia every three years. This link will no longer be continued when the Methodist Church of Australia joins the Uniting Church.

The Methodist Church in Fiji has jurisdiction throughout the whole of the Dominion of Fiji and Rotuma. The president of the church is elected annually for a maximum term of three years. There has been so far one Fijian who has already had two terms of office, a Rotuman and two expatriates. At the Conference of 1976 the Annual Conference, which is more than 90% Fijians, elected an Indian as the president elect. This is a sign of maturity since we became a Conference in 1964.

Statistics for 1975 show 1,394 worshiping congregations, 225 ministers, 39,714 confirmed members and 167,156 Methodist people.

Rev. S. H. Tuilovoni

FRANCE, THE METHODIST CHURCH IN

Methodism first entered France from Channel Island in 1791. After taking a notable share in reviving the French protestant churches, the Methodist movement became the French Wesleyan Conference in 1852.

The Methodist Episcopal Church of the United States began work, in France, in 1907 and developed its program after the World War in 1918. But Episcopal Methodism was unable to work out a policy of self-support, and its Annual Conference was disbanded in 1936 and the Congregations in Alsace-Lorraine, fruit of the work of German Methodists in the 19th Century, were reattached to the Swiss Episcopal Methodist Conference.

There remains in France, in 1976, in addition to the Wesleyan Methodist Church, which had a profound influence on Protestantism of interior 8 congregations in Alsace-Lorraine, plus one in South West, attached to the United Methodist Church, under the jurisdiction of Bishop Franz W. Schaefer; congregations coming from the Union in 1968, of the Episcopal Methodist Church and of the Evangelical Association.

In 1938-39, 16 congregations of the Wesleyan Methodist Church joined the Reformed Church of France, only 5 congregations were able to continue as reformed churches, the 11 others were absorbed by neighboring churches and disappeared.

In 1939, 6 congregations refused the fusion and remained Methodists. There are now in

1976, 9 congregations with 360 responsible members and 2,500 attendants, which form the Methodist Church of France.

Rev. Fernand Chazoule

FREE METHODIST CHURCH OF NORTH AMERICA

The Free Methodist Church was organized in 1860 near Rochester, New York. Arising out of conflict within the Methodist Episcopal Church over the Wesleyan interpretation of the doctrine of sanctification as well as over other issues, such as slavery, free pews, free masonry, it is conservative in theology and evangelical in spirit. The church has several institutions (both educational and benevolent) and has missions in Africa, India, China, Hong Kong, the Philippines, Mexico, the Dominican Republic, Haiti, Indonesia, Brazil and Paraguay. It is episcopal in nature and has headquarters at Winona Lake, Indiana. There are 2,282 churches and 146,839 members. Since the Free Methodist Church is now worldwide in its scope, it is organized into three general conferences, namely: North America, Egypt, and Japan. All these general conferences are members of the Free Methodist World Fellowship.

Bishop Paul N. Ellis

GERMAN DEMOCRATIC REPUBLIC, CENTRAL CONFERENCE

Following the merger of the German Methodist Church with the German E.U.B. Church ("Evangelische Gemeinschaft", i.e. Evangelical Association) some administrative limitations be-

came evident because of the political situation of the German Democratic Republic ("East Germany"). An enabling act was therefore passed by the 1970 General Conference of The United Methodist Church in which the Annual Conference in the D.D.R. was granted Central Conference status. The Reverend Armin Hartel was elected the first Bishop of the new Central Conference. The membership is approximately 25,000 with a constituency of 40,000.

FEDERAL REPUBLIC OF GERMANY AND WEST BERLIN, CENTRAL CONFERENCE

The United Methodist Church in this country, called Evangelisch-méthodistiche Kirche in German, had various sources.

Methodism here was started by Christoph Gottlieb Mueller, a German who had fled to England during the Napoleonic wars and was converted there. He returned to Germany in 1830 and began to preach in Wurttemberg and the Southern part of the country.

In 1849 American Methodists sent Louis S. Jacoby, a German immigrant, who had become a minister in Illinois, to Germany. He began his work in Bremen and was soon joined by others from America. In the same year Methodism began work in Eastern Germany. The work established by Jacoby and his associates became the Germany Mission Conference in 1856. German Methodism carried the work into Switzerland, Austria, Hungary, Yugoslavia, and the former Baltic States.

There was union with the groups formed by Mueller and the Methodist Episcopal Church in

1897. In 1905 the United Brethren joined the Methodist Church.

Sixty-three years after that merger the German Methodist Church united with the German E.U.B. Church ("Evangelische Gemeinschaft", i.e. Evangelical Association), which had developed in a similar way as the Methodist Church: It was in 1850 that Johann Conrad Link of the Evangelical Association returned from America to his homeland and started preaching in and near Stuttgart. Soon afterwards other ministers from America followed to testify to the love of God among their former fellow countrymen. Step by step they spread their missionary work all over Germany, and preached in France, and Switzerland, too. In 1865 they founded a German Conference. And now we continue from the merger in 1968.

In the Federal Republic of Germany and West Berlin there are now three Annual Conferences (North-West, South, South-West). The total number of members comprises 40,485 full adult members and a constituency of 75,000.

The United Theological Seminary has moved to Reulingen, Wurttemberg, where students from Germany, Switzerland and other European countries are trained. The united publishing house "Christliches Verlagshaus" at Stuttgart publishes our church periodicals and a variety of books. The United Methodist Church in this country carries on quite extensive social work: in 13 hospitals, with 925 deaconesses, and in homes for senior citizens. In addition there are a number of training and vacation centers for young people.

Bishop Ernst Sommer

GHANA, THE METHODIST CHURCH OF

The Conference of the Methodist Church Ghana came into being in July 1961. Formerly it had been an Overseas District of British Methodism. The first Methodist missionary landed at Cape Coast on 1 January 1835, and began work amongst the Fantes, some of whom were already Christians. In the first eight years of the Church's life, of the 21 missionaries who went to the Gold Coast the climate claimed the lives of 11, who served less than one year. Thomas Birch Freeman was the great pioneer of missionary expansion; arriving at Cape Coast in 1838 he spent the whole of his ministry on the West Coast of Africa and died in Accra in 1890. Early this century the Church was established in Ashanti after previous attempts in 1840. In the Northern Region evangelism began in the period 1910-1915 but Colonial Government policy prevented the development of this work at that time. In 1955 missionary work was established especially in the Western section of the Northern and Upper Regions and now includes an Agricultural project at Wa and a Mobile Clinic unit at Lawra.

At present the Connexion consists of 52 circuits in five Districts—Cape Coast, Accra, Kumasi, Sekondi, and Winneba—together with the Northern Ghana Mission. The Methodist community is growing rapidly—since 1961 it has increased by more than 70,000—and in 1976 it numbered 246,643. There are 157 ministers including 7 missionaries, about 139 full-time lay evangelistic workers, and over 6,993 voluntary lay preachers and class leaders with pastoral responsibilities and 2 minister expatriates. The Church is heavily involved in educational work. It has the management of 1169 Primary and Middle Schools with a total enrollment of 198,621 children. In

addition there are 7 Secondary Schools with an enrollment of 4,599, including Wesley Girls' High School, founded in 1836, the oldest girls' school in West Africa, under the care of the Conference. There are 2 Teacher Training Colleges for which the Church is responsible, with 729 students; Wesley College in Kumasi, one of the largest training colleges in the country, being the senior—founded in 1922. At Wenchi there is a small hospital run by the Church, and at Wa in the North there is a School for the Blind. Ministers are prepared jointly with Presbyterian ministers and Anglican priests at Trinity College, Legon, near the University of Ghana, Accra. The Women's Training Centre and the Freeman Lay Training Centre are both in Kumasi. A small Deaconess Order has been formed.

The Church is actively engaged in the life of the nation and ministers serve as chaplains to the Armed Forces, to the Police and to Secondary Schools, Training Colleges, and Universities. The Methodist Church is negotiating with the Anglican Diocese of Accra, the Presbyterian Church of Ghana, the Evangelical Presbyterian Church and some other groups for Church Union. There is practical co-operation with these Churches in many fields and the Christian Council is also very active.

Rev. R. S. Beresford
Rev. C. K. Yamoah

GREAT BRITAIN, THE METHODIST CHURCH

The mother church of Ecumenical Methodism grew out of the Evangelical Revival of the eighteenth century, led by John Wesley (1703-1791), and Charles Wesley (1707-1788), aided

by a host of other evangelists, ministerial and lay.

A group of young students led by the two Wesley brothers, met for study and devotion and social service at Oxford from 1729 onwards. They were called in derision "The Holy Club," or "The Methodists." Around 1735 this group broke up when the Wesleys went as missionaries to Georgia, followed by their great collaborator, George Whitefield (1714-1770). During this period they came under the influence of the Moravians, and were eventually led by them to a personal experience of saving faith.

Methodism as we know it may be said to date from 24th May 1738, when John Wesley wrote in his *Journal*: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." The Wesleys gathered around them others who sought or had found a similar experience, first in London, then in Bristol, and soon throughout England. In 1739 their first building was opened the "New Room in the Horse Fair" in Bristol. Later in the same year the Foundery was acquired as their London headquarters, which was superseded in 1778 by Wesley's Chapel in City Road. In 1742 the first Class Meeting was organized at Bristol, and in 1744 the first Conference was held in the Foundery.

The revival spread rapidly throughout the British Isles, particularly in the growing industrial areas. Everywhere the converts and "seekers" were grouped together in Societies, for whom lay preachers and class leaders provided continuous guidance and pastoral oversight. The whole "Connexion" was linked together by John Wesley's organizing genius and evangelical theology, while his brother Charles provided in his

hymns both inspiration and a solid grounding in the faith. In 1784 Wesley drew up his Deed of Declaration which gave Methodism a legal status, and vested its supreme control in the annual Conference. There were at that time 400 Methodist preaching houses.

After the death of the Wesleys various disagreements arose over matters of church government. These gave rise to several offshoots from the main body. Almost all these divisions were healed in 1932 by the union in the Methodist Church of Wesleyan Methodists, Primitive Methodists, and United Methodist. Two small groups, the Wesleyan Reform Union and the Independent Methodist Churches, remained outside the united body.

In Great Britain, with a total fully committed membership of almost 600,000, more than 8,000 churches are actively in touch with almost 1,500,000 people who are registered as community roll members. In addition to a total of nearly 4,000 ordained ministers and ministers in training, British Methodism is well served by 17,000 local (lay) preachers—a tradition which reaches back to its beginning. Theological education is catered for in four colleges, two of which are ecumenical; as well, British Methodism continues its traditional interest and concern in secular education and has teacher training colleges and boarding and day schools of various types. Care for deprived children is manifested particularly through the work of the National Children's Home (established in 1869 by Thomas Bowman Stephenson, a Methodist minister), with 50 residential branches, and more than 5,000 children and young people are helped annually. The needs of the elderly are looked after in over 70 Methodist Homes for the Aged, with accommodation for over 1,000 people.

The work of British Methodism is admin-

istered through the Conference Office and seven Divisions—Home Mission, Overseas, Finance, Education and Youth, Ministries, Social Responsibility, and Property.

Rev. W. N. Charles Wooldridge

HONG KONG, THE METHODIST CHURCH OF

Methodism in Hong Kong first took root in 1851. In October, 1975, the American-based Methodist Church officially united with the Chinese Methodist Church, a branch of British Methodism, to form the Methodist Church, Hong Kong.

During the first six months of union, the church scored impressive gains in growing and giving. In special Easter and Pentecost Sundays services, nearly 150 persons were baptized and received into the membership. During the same period nearly $15,000 HK was given for causes aimed at combatting world hunger.

The 8,000-member Church had entered into a new era in many joint projects. Under the new Conference, the Church supervised four secondary schools, eight primary schools and twelve kindergartens; in social service work, the Church had community centres in villages, as well as medical service concerning community health care, family service and nursery.

The Church has close relationship with other denominations, including the Church of Christ in China, made up of eight denominations working on the Mainland. The Free Methodist Church exists in Hong Kong, functioning with a provisional conference organization.

The annual conference of the Methodist Church, Hong Kong meets in May. The Con-

ference shall be the highest and final court of control and direction for the Church.

Rev. Wong Tsok

INDONESIA, THE METHODIST CHURCH OF

The Methodist Church of Indonesia (Gereja Methodist Indonesia) became an affiliated autonomous church on August 9, 1964, following nearly 60 years of relationship with American Methodism. From 1950 until 1964, the Methodists on the island of Sumatra were a part of the Southern Asia Central Conference. The work now comprises the islands of Sumatra and Java.

The work began when Rev. S. S. Pakianathan took over in 1905 a school which had been operated by Chinese. In 1910, due to the difficulties of communications between North and South, the work in South Sumatra and Java was organized as a separate Provisional Annual Conference. The work of the two Conferences is united in a General Conference (Konperensi Agung) which meets every four years.

Indonesian is the official language for our Methodist work. Rev. Wismar Panggabean was the first head of the autonomous Methodist Church in Indonesia. The title at that time was "Ketua" or chairman. He was elected for two years in 1964 and re-elected for a further two years term in 1967. The administration of the church at that time was shared by a vice chairman and a general secretary called "Dewan Pimpinan Pusat" or Council.

In 1969 however, the first General Conference voted to change to the Episcopal form of church government. At that time Rev. Johannes Gulom, age 37 years, was elected the first Bishop of the Methodist Church of Indonesia; and in 1973,

the second General Conference, he was re-elected for a further four years term. Since the second General Conference, there are three departments of the Methodist Church of Indonesia, and each department has an executive secretary. The departments are: Department of Finance and Social Services in which Mr. Karl Hutapea is an executive secretary; Department of Education in which Rev. Johannes Edenata is an executive secretary; Department of Spiritual Life and Churchmanship in which Rev. Pantas Hasiholan Pasaribu S.Th. is an executive secretary. Bishop Johannes Gultom is still serving the church in that capacity together with his three executive secretary departments.

Besides the evangelistic works, this church gives special attention for its programs in developing its mission as to fight against hunger, poverty and illiteracy. The programs are: (1) Developing Educational Projects; (2) Health projects; (3) Agricultural projects including piggery, poultry and farming projects.

May God bless the work of His churches and hear our prayers.

Bishop Johannes Gultom

IRELAND, THE METHODIST CHURCH IN

John Wesley made the first of his 21 visits to Ireland in 1747, finding 280 Methodists who had been gathered together in Dublin by pioneer lay preachers. The work spread very rapidly inwards, and served to strengthen the Protestant witness in a country which is predominantly Roman Catholic except in what is now known as Northern Ireland. The first chapel was opened at Dublin in 1752, and the first Conference was held at Limerick the same year. Emigrants from Ireland during the eighteenth and

nineteenth centuries were of immense importance in spreading Methodism to other parts of the world. They included Barbara Heck, Philip Embury, Robert Strawbridge, and Robert Williams, pioneers in the United States of America, and Laurence Coughlan, the founder of Methodism in Newfoundland.

The Irish Methodist Church has one constitution throughout the Republic and Northern Ireland with a President of the Methodist Church in Ireland. The President of the British Conference, as the successor of John Wesley, presides, however, over the Irish Conference and eight Irish representatives sit as members of the British Conference. There are nearly 24,000 recognized adult members though the census figures show well over 80,000 people who claim to be Methodists. There are 137 ministers in active work and 270 local preachers.

Rev. Harold Sloan

ITALY, CHIESA EVANGELICA METODISTA D'ITALIA

In 1859, an Italian monk, Bartolomeo Gualtieri, was converted to Methodism and formed a congregation in Florence. The Methodist Missionary Society in London sent Richard Green and Henry Piggot to help him in 1861. They organized the Wesleyan Methodist Church in Italy, and Piggot spent forty years there.

American Methodists sent Leroy M. Vernon to Italy in 1861. He learned the language and began preaching at Modena in 1873.

Both the Wesleyan Methodist and the Episcopal Church had, at various times, their theological seminary and under their auspices, a number of schools and charitable institutions were established.

During facism, schools were closed and also many institutions like the international school on Monte Mario had to be closed. However, our noted Casa Materna orphange near Naples has continued its work, increasing continually its mission.

In 1946, the two branches of Methodism in Italy were united and formed the Evangelical Methodist Church of Italy, with relations to British Methodism. In 1962, the Evangelical Methodist Church of Italy was constituted an autonomous Conference.

In recent years, the Methodist Church has developed its social action and an instrument of witness and presence in the life of the country. Besides Casa Materna (which continues to be linked with our Church) and the Casa Mia Social Centre at Ponticelli, Naples (where one of our ministers is also working), there are the following: a day nursery for infants at Scicli in Sicily; a day nursery and cultural centre at Rapolla in Lucania; and agricultural cooperative, cultural centre, and after-school organization at Villa San Sebastiano in Abruzzo; a youth centre (Ecumene) in Lazio; and an old people's holiday home at San Marzano in Piedmont.

In spite of the phenomenon of emigration which has depopulated rural communities, and despite the spiritual crisis of our country which has also affected some sections of the Protestant population, the Methodist Church has, in effect, maintained its numerical strength: at present, there are about 4,000 members and a total church community of about 6,000; there are 80 churches and smaller scattered groups, and 26 ministers in active service. Also belonging to the Italian Methodist Church is the English language congregation at Ponte Sant'Angelo, Rome.

The Methodist Church is involved in the Federation of the Protestant Churches of Italy. In

1975, a Covenant was signed with a view to comprehensive integration with the Waldensian Church. This covenant, already in the process of realization, will become fully operative in 1979. While providing for a single governing Synod, it preserves the identity of churches at the local level.

Rev. Mario Sbaffi
Rev. Sergio Aquilante

IVORY COAST PROTESTANT METHODIST CHURCH

The Ivory Coast Methodist Church is a District of the British Conference. It totals more than 25,000 active members in its 11 circuits and 2 missions and its community totals more than 100,000. The Church is served by 25 Ivorian ministers, 1,400 lay preachers and several ministerial and lay missionaries.

A port and industrial mission has been created in the busy and densely populated capital city which brings the Church and the Gospel to the dock-side and to the factory floor in a very real and effective way.

Women are given their place in the Church and their union is active and growing in strength.

The hospital at Dabou cares for an increasing number of patients and does a very vital work of education in surrounding villages where it also provides medical help. At Dabou is situated also the Church's secondary school and training centre for young women where a high level of education and training is given in both institutions.

The Church is ever desirous to embrace more and more people and to evangelise this prospering country of the Ivory Coast. To carry out its mission of evangelisation, it is seeking more

ministers and lay people from its own ranks and from overseas who are truly touched by the Spirit to bring more people to the knowledge of Christ our Saviour.

Pasteur Auguste Ackah

KENYA, THE METHODIST CHURCH IN

The Methodist Church in Kenya became autonomous in January 1967. The Church now has 42 ministers, 386 churches, 21,400 members and over 35,000 in the Methodist Community.

Its history shows that the British Methodist Church entered Kenya in 1862 through the work of the then United Methodist Church. Today the work is concentrated in six main areas: Meru (north of Mount Kenya), Tana River, the Coast, Nairobi, Kisii and Northern Kenya.

We sponsor over a hundred schools, two hospitals, two agricultural training centres associated with the Church, and ten Village Polytechnics. The Methodist Church in Kenya also shares with other churches in St. Paul's United Theological College at Limuru.

Bishop Lawi Imathiu

KOREA, THE METHODIST CHURCH IN

The Methodist Episcopal Church entered Korea through Dr. R. Maclay in 1884 and the South Methodist Episcopal Church followed through Dr. C. F. Reid in 1895. The two denominations in 1930 united to become the Korean (Autonomous) Methodist Church.

In 1940 all the missionaries were withdrawn

from the country due to the Japanese persecution of the Christians.

At the beginning of World War II in 1941 there were 867 churches and preaching places with 23,730 Christians all over the nation. In Manchuria and Siberia, there spread the Good News under the mission of Rev. J. S. Ryang, the first bishop of the Korean Methodist Church. In 1921, there were 24 churches and 4,225 Christians in that place. But in 1936 the persecution of the Japanese also started there which stopped all mission work in that place. Rev. Young Hak Kim, a diligent worker and the district superintendent was arrested and became the first martyr in Kamchatka.

The persecution was most severe just before the close of the Japanese occupation from 1941 to 1945. Many ministers were imprisoned for not worshiping the Japanese gods. The church seemed to come to an end.

But God did not forget our people. The war ceased and the nation was liberated from the Japanese. This great happiness for the people did not last long for the peninsula had to be divided into two with the 38th parallel by the US and the Soviet Union. Communism entered the country and in 1950 the civil war broke out destroying almost all the cities and towns. Hundreds of thousands were killed and the casualties estimated more than a million. At this time about 70 ministers were kidnapped by the North Koreans and about 100 ministers fled from the north to the South.

In the Southern part of the Korean nation, there had been no Methodist Church. The refugees started the mission work and so the Samnam Mission Annual Conference was established as the result.

At the present, the Korean Methodist Church has 1,647 churches, 1,910 ministers with 393,888

church members and 140,786 church school students all over South Korea. We do not know the situation of the Korean Church in North Korea.

Dr. Sa Haeng La

LIBERIA CENTRAL CONFERENCE

At the 1964 session of the General Conference of The Methodist Church (USA), an enabling act was passed which made it possible for Liberia to become a Central Conference. In December 1965, the first session of the Liberia Central Conference was held at Harper, Maryland County, Liberia. At this time Stephen Trowen Nagbe, Sr. was elected Bishop, the first Liberian to be elected and consecrated on his native soil. The Rev. Dr. Bennie DeQuincey Warner was the second Liberian to be elected as a Bishop in 1973 following the death of Bishop Nagbe in the same year. Bishop Warner was elected at the third session of the Liberia Central Conference held in Buchanan, Grand Bassa County, Liberia.

Liberia was founded in 1822 by freed Negroes from the United States sent by the American Colonization Society. The country is about the size of the State of Ohio and has just over two million and a half in population. The area is situated on the Atlantic Ocean at the Southern extremity of the Western bulge of the continent of Africa, about ten degrees west of the equator and has a 350-mile unbroken coastline, a comparatively mild tropical climate with temperatures ranging from 65 to 90 degrees Fahrenheit. In 1947 it became the first Republic of Africa, and has maintained its independence through the years.

Methodists came with the first settlers, a society actually being organized on board ship. The first foreign missionary sent by the Methodists in America was Melville Cox, who was sent in 183

but who only lived five months before succumbing to the "West African fever." The United Methodist Church has always been strong, and many of the top leaders in government are United Methodists.

There are over 25,000 members in the United Methodist Church. The Church is divided into 15 Districts and one Circuit. The College of West Africa is a highly regarded secondary School, and there are nine elementary schools and two junior schools maintained by the United Methodist Church. In 1972-1973, nine of the original 18 elementary schools maintained by the church were closed down because of the lack of money and personnel. The United Methodist Church maintains Ganta Medical Center, which includes a fine hospital, a leprosarium, and a school of nursing.

The Church also sponsors a school of theology called the Gbarnga School of Theology, for the training of its ministers. It carries out an agricultural project in White Plains, Liberia. The United Methodist Church in Liberia, the United Methodist Church in Norway and the Norwegian Government are working together on an agricultural project in Gbason Town, Sinoe County, Liberia. The United Methodist Rural and Agricultural Development Project is being carried out on 500 acres of land for a period of ten years. After this period, the Norwegian Methodist Church and Government will withdraw and leave operation with the United Methodist Church in Liberia.

In order to encourage ecumenical spirit, the Lutheran Church in Liberia and the United Methodist Church are working together to maintain few projects; the Gbarnga School of Theology, the joint Church School Curriculum Project, the bookstore, and the television program.

Bishop Bennie D. Warner

MALAYSIA, THE METHODIST CHURCH IN

The Methodist work began in this area with the arrival of William F. Oldham in Singapore on Feb. 8, 1885. Bishop James M. Thoburn accompanied this young missionary to Singapore and preached the first Methodist sermon at the Singapore Town Hall.

The work of the Methodist Mission grew in several directions, linguistically in English, Tamil, Chinese and Malya, and geographically up the Malay Peninsula. It extended over to Sarawak in East Malaysia.

Singapore and Malaysia Methodists formed the Southeastern Asia Central Conference along with the Methodists in Indonesia and Burma in 1950. This Central Conference was an integral part of the General Conference of The Methodist Church (U.S.A.)

In 1968 the General Conference granted an Enabling Act for the annual conferences to constitute the affiliated autonomous Methodist Church in Malaysia and Singapore. The Constituting Conference was held in August 1968. Malaya Annual Conference, Chinese Annual Conference, Sarawak Annual Conference, and the Iban Provisional Annual Conference decided to establish together this new autonomous Church. Later in the year the Malaya Annual Conference was reorganized to form the Singapore-Malaya Annual Conference and the Tamil Provisional Annual Conference.

Bishop Yap Kim Hao was elected the first bishop of The Methodist Church in Malaysia and Singapore. The Rev. Theodore R. Doraisamy was elected Bishop to succeed him in 1973. There are 222 ordained ministers serving 302 congregations with 41,544 full members. (1975)

In January 1977 The Methodist Church in Malaysia and Singapore separated into two churches following national boundaries; namely, The Methodist Church in Malaysia (31,000 members) and The Methodist Church in Singapore (10,000 members). Each Church has a Bishop, one in Malaysia and one in Singapore.

The Methodist Church in Malaysia is made up of the following Annual Conferences: Malaysia Chinese, Trinity, Tamil, Sarawak Chinese, and Sarawak Iban.

Bishop C. N. Fang

MEXICO, THE METHODIST CHURCH IN

Methodism was established in Mexico in 1873 by the two large Methodist bodies in the United States. In 1930 all the world was united to form the independent Methodist Church in Mexico, which is related. The United Methodist Church is an affiliated autonomous church. It elects its bishops every four years, which was started in July of 1974. At the present this church has two Episcoal areas: one for the north, and another for the south.

It has 27,000 members and 370 churches, and a total Methodist community of 55,000 is estimated.

The principal institutions are a Union Theological Seminary; a deaconess school, a Bible institute, which opened its doors in 1973; a lay school; a hospital; six social centers; four girls' hostels; 12 grammar schools; secondary, junior college, and teacher's school levels.

The Methodist Church in Mexico gained 1,100 members in a single year, 1975.

The Free Methodist Churches have 700 members in Mexico.

Bishop Joel Mora Pena

NEW ZEALAND, METHODIST CHURCH OF

Organized Methodism in Australasia as part of the Foreign Missions under the direction of the British Conference dates from the appointment of the Rev. Samuel Leigh to New South Wales in 1815 (Mins. Brit. Conf. 1814). Thus Australia, New Zealand and Fiji were constituted "The Australian Wesleyan Methodist Connexion" with an Annual Conference, affiliated to the Parent English Conference, and the first Conference was held in Sydney in the year 1855. The New Zealand Church separated from the Australasian Conference in 1913 and in that year held their first conference.

New Zealand is a small country with a population of 3,000,000, the most recent government census shows that 6.4% of the total population regards themselves as Methodists, although the 1975 Church Electoral Roll indicates a membership of 26,512.

Within the church we have a strong Maori Division which is responsible for all program planning, worship activity, and policy making, pertaining to the Maori members of our church community. The division is headed by the Tumuaki.

The immigration of many Pacific Island people into New Zealand has very much altered the character of many urban congregations in New Zealand. Some congregations have a majority of Polynesians, such a multi-racial society has given breadth and depth to Methodist responsibilities where this is so, but some Islanders have not wished to link up with the New Zealand Conference and we have a Samoan Methodist Church.

Organic union between Anglican, Presbyter-

ian, Methodist, Congregational and Church of Christ denominations has not yet been established although this has been the preoccupation of our courts for many years. It is almost certain that some kind of cooperative structure will have to be erected to support the many Union and Cooperative Parishes throughout the country, 44% of the Methodist congregations are involved in some kind of cooperative venture.

The Methodist Church believes there needs to be a major educational program to help develop the community of the Church in faith, love and service, and to this end is involved in an extensive education program that is aimed at "Building for Christian Community".

NIGERIA, METHODIST CHURCH

With more than 62,000,000 people, Nigeria is the most populous nation in Africa, comprising a fifth of all black Africans. Though still recovering from a disastrous civil war, Nigeria seems on the way to realizing its great economic and social potential.

An artificially created entity, Nigeria is made up of three distinct regions whose inhabitants follow vastly different modes of social organization. The Muslim Hausa-speaking peoples and the Fulanis, some of whom are nomadic, dominate the semi-arid North. The Yorubas of the west are an urbanized group with a complex culture. The Ibos of the east are industrious, aggressive and aristocratic. Although these groups predominate, they constitute together only a minority of all Nigerians, 27,600,000 people. The rest belong to 250 smaller tribal groupings.

Religious affiliation is largely along tribal lines, northern Nigeria being mostly Muslin (47 percent of the total population), southern Ni-

geria mostly Christian (35 percent of the total), and the rest practicing tribal religions.

In 1962 the Conference of The Methodist Church Nigeria was established under the leadership of its Nigerian President. It was formed from the Western Nigeria District, whose history began with the establishment of a Mission at Abeokuta in 1842, and the Eastern Nigeria District, which was the first of the labors of the Primitive Methodists, who in 1893 extended on the mainland of the Mission they had established on the Island of Fernando Po.

The present Church extends into all the regions of Nigeria and is divided into seven districts (Lagos, Ibadan and Ilesha in the West; Umuahia, Port Harcourt and Calabar in the East; and the Northern District) with a total of 55 circuits and serving a Methodist community of nearly 150,000. The Conference has under its care 15 medical institutions of varying size, including the Leprosy Settlement at Uzuakoli, for which it receives financial help from Government. In the realm of Education, the Church also makes an important contribution: it manages 522 day schools and 18 secondary schools, and also helps to provide teachers for Nigeria through the work of 15 Teacher Training Colleges—the most famous of which is Wesley College, Ibadan, founded more than 60 years ago. Ministers are trained at one or other of the joint Theological Colleges—Emmanuel College in the West and Trinity College in the East.

In early 1976 a patriarchal form of church government was introduced providing for a patriarch, arch-bishops and bishops in the Methodist Church of Nigeria.

United Methodist work in Nigeria, an outgrowth of the former Evangelical United Brethren Church under the auspices of the Sudan United Mission, is limited to the autonomous

Muri Church of Christ in the Congola State, one of the least developed regions of Nigeria. Eighteen small tribal groups participate in the Muri Church. They are among the many minorities which, in the north, are dominated by the Hausas and Fulanis who are Muslim.

Fernando Po

On the Spanish Island of Fernando Po, Primitive Methodists from Britain began preaching in 1870. They had been sent in response to an appeal from two seamen who had found 200 Christians unshepherded on the island. The Church is registered as a chaplaincy, as the Roman Catholic dominated government does not permit evangelistic work. At present, for administrative convenience, it is a circuit in the Calabar District of The Methodist Church Nigeria, but the Fernandians wish to perpetuate their ties with British Methodism. Many Nigerian Methodists work on the island and together with the Fernandians comprise a total membership of over 600.

NORTH INDIA, CHURCH OF

After long negotiations lasting over 40 years, the Church of North India was inaugurated at Nagpur in Central India on November 29, 1970. Its membership at present is 755,000 and it comprises the following denominations: Anglicans with 9 Bishops; Presbyterians (American, New Zealand and Scotland) with 5 Bishops; Methodists (English) with one Bishop; Baptists (American and English) with one Bishop; Brethren with one Bishop; Disciples with one Bishop.

At a time when India is emerging with enhanced status and responsibility in the world and with a new sense of identity and self-confidence,

God is offering us through the CNI the opportunity both to discern the missionary tasks for the next period in our history and to clothe that vision with structures, policies and organs which help rather than hinder our common calling to mission. The unity achieved is thus a challenge to participate in God's purpose for unity of mankind in and beyond India.

Bishop Eric S. Nasir

NORTHERN EUROPE CENTRAL CONFERENCE

(The Northern Europe Central Conference is composed of United Methodism in the following countries:)

Denmark

In 1858 Christian Willerup, a Dane who had been converted on the Bethel Ship in New York harbor and who was serving as superintendent in Norway, was released to become an evangelist in all the Scandinavian countries. He proceeded at once to Denmark and began to preach in Copenhagen, where he formed a society in 1859.

Willerup found that another Bethel Ship convert, a layman named Boie Smith, had returned home and was working as a colporteur under the American Methodist Missionary Society. The two joined forces, preaching in rented halls because the laws forbade outdoor preaching. In 1866 the first Methodist church in Denmark, St. Paul's at Copenhagen, with a seating capacity of one thousand, was erected and dedicated.

The Denmark Mission Conference, formed in 1900, became the Denmark Annual Conference

in 1911. It has around 4,000 members, with a book concern and several homes. A large social service program is carried on in Copenhagen.

Bishop Ole E. Borgen

Finland

Methodism in Finland represents another extension of the Bethel Ship influence. Two of its converts, Swedish-speaking Finlanders Gustaf and William Bernlund, began preaching in Swedish in 1866. Local preachers from Sweden joined them and by 1855 Methodism had made such progress that it became a district of the Sweden Annual Conference.

In 1877 preaching was started in the Finnish language. Four years later, in 1891, the government granted the Methodists the right to organize and hold property if they withdrew from the state Church. The next year the Finland and St. Petersburg Mission was formed and in 1911 Finnish Methodism became an annual conference, separate and apart from the work in Russia. In 1923 the two language groups were divided into the Finland Provisional Conference and the Finland-Swedish Provisional Conference. There are about 3,000 members.

Bishop Ole E. Borgen

Norway

Methodism in Norway also grew out of the work of the Bethel Ship in New York harbor. In 1846, Ole Peter Petersen was converted there. His letters to his fiancee, telling his experience, were passed around to friends and created a stir of evangelism, which grew when Petersen himself returned home for ten months in June 1849.

In 1853 Petersen was appointed as a missionary to Norway in response to requests for a preacher. Under his preaching there was expansion and in 1856 Christian Willerup was sent as

superintendent. He formed the first Methodist society at Sarpsborg and the first church building was erected the following year. Soon there were societies in many Norwegian cities and towns and the Norway Annual Conference was organized in 1876.

It has 7,926 members in full connection, and a total Methodist population of 18,489. It has a publishing house, three hospitals with two government-approved nursing schools, several children's and old peoples' homes and two homes for young men. There are also two youth centers, "Solloekka," near Oslo, and "Soltun," in North Norway. A theological Seminary was established in Bergen in 1971.

Rev. Ivar Granum

Sweden

Near the middle of the nineteenth century the Methodists in New York purchased an old ship and anchored it in the harbor as a mission for the thousands of Scandinavian immigrants and sailors who were coming to America. It was called the Bethel Ship and its pastor was Olaf Gustaf Hedstrom, a Swedish sailor, who had been converted in America. His first service on the deck was held on May 24, 1845.

The ministry of the Bethel Ship assumed large proportions. Jenny Lind was converted there. Scandinavian immigrant converts proceeded westward and developed churches and whole annual conferences in Illinois, Michigan and adjacent areas. Other converts carried their newfound faith back to Europe and were responsible for the rise of Methodism in all the Scandinavian countries.

The first Methodists in Sweden were British preachers. J. R. Stephens was sent to Stockholm in 1826 and for four years he preached to English Methodists there. He was succeeded in 1830

by George Scott, who preached in the Swedish language. A church was erected in 1840. Opposition from the State Church developed, however, and Scott was forbidden to preach. He went back to England in 1842 and the work came to an end.

In 1850 John Peter Larsson was converted on the Bethel Ship in New York, and on his return to Sweden he began to preach and a revival resulted. Since he was a layman his work was not considered a violation of Swedish law. In 1854 he was appointed as a missionary by the American Methodist Missionary Society. The preaching of Larson attracted other Bethel Ship converts. In 1865 A. Cederholm began preaching on the island of Gotland and the following year Bictor Witting started work at Gothenburg.

In 1868 the Swedish Mission was formed under American auspices. In 1873 the religious laws against dissenters were liberalized and in 1876 the Swedish Annual Conference was organized. There are now 7,000 members in the conference. There is a Methodist Theological Seminary at Gothenburg and there are hospitals and several homes under the direction of the Church.

Bishop Ole E. Borgen

PAKISTAN, THE CHURCH OF

The Rev. J. Safdar Qadir Bakhsh has been elected a bishop of the Church of Pakistan for the Diocese of Sialkot. The unanimous action was taken Jan. 4, 1977, and Bishop-elect Bakhsh, a former Methodist pastor, succeeds retiring Bishop William G. Young.

The Church of Pakistan was formed in 1970 through the union of the United Methodist, Anglican, Lutheran and United (Presbyterian) churches.

The new bishop has been president of the National Council of Churches of Pakistan, has served two terms as president of the National Christian Council of Pakistan, and has been on the board of directors of Gujranwala Theological Seminary and the United Christian Hospital in Lahore.

Prior to formation of the Church of Pakistan, Bishop-elect Bakhsh represented Pakistani Methodists at the General Conference of the Methodist Church in 1966 and 1968, the latter being the uniting conference of the Methodist Church and the Evangelical United Brethren into the United Methodist Church.

THE EVANGELICAL METHODIST CHURCH OF PANAMA

The Methodist Church in Panama is the result of missionary efforts of Methodist ministers from the USA. An interesting note is the fact that there are two groups of Methodist churches in the Republic. The Evangelical Methodist Church of Panama (formerly United Methodist Church), is a direct result of missionary efforts from the United States. We also count with the presence of the Methodist Church in the Caribbean and the Americas, a result of British missionary efforts among the West Indian descendants who came mainly for the construction of the Panama Canal.

In January 1906 the first missionary couple, Rev. and Mrs. James Elkins arrived on the Republic.

In 1908 a small chapel had been constructed with the name of "El Malecon" (The Sea Wall Methodist Church). Also a small day school met on the same premises, it was known as "Panam

College". The school has grown tremendously oved the years, and at present there are approximately 3,000 students which includes the elementary and secondary or high school levels. There is also a section known as "laboral classes", for adults who have not concluded their high school education.

The school, a continuing necessity, grew rapidly; also the church.

The church dedicated much time to youth-work, therefore, establishing youth camps and hostels.

At present we have 5 organized congregations ranging from 30 to slightly over 200 members; there are also 5 preaching points or missions. Another interesting aspect of our work is that of our mission in San Blas among the Kuna Indians. Our minister on the spot is himself an Indian from the same area. We are also involved in the Maranon-San Joaquin project; a governmental housing project where the Church has given leadership in communal meetings.

Since 1973, when the church became autonomous, we have been concerned with the development of national leadership in order to assume gradually all responsibilities, including financial.

Rev. Carlos R. Smith

PERU, THE METHODIST CHURCH OF

William Taylor set up one of his self-supporting missions in Peru in 1877-1878. In 1886 Francisco G. Penzotti visited the country and in 1890 he was thrown into prison for selling the Bible. This case became internationally known because the principle of religious liberty was involved, and Penzotti was freed after eight months.

The self-support principle resulted in the development of great schools at the expense of the

church. The Lima High School for girls is one of the greatest schools in South America, enrolling 700 girls. The Victoria School for boys and girls, also in Lima, has 750 students. At Callao is a coeducational school with an enrollment of 1,000. There are three other Methodist schools in the country.

The Peru Annual Conference of The Methodist Church became autonomous on January 19, 1970, and organized itself as a church, Iglesia Metodista Peruana. The Church reports 2,753 members in twenty-eight organized churches, with 2,830 Sunday school pupils.

PHILIPPINES CENTRAL CONFERENCE

The United Methodist Church in the Philippines is 76 years old with 6 annual conferences, namely: Philippines Annual Conference; Northeast Philippines Annual Conference; Northwest Philippines Annual Conference; Mindanao Annual Conference and Southwest Philippines Provisional Conference. This work is manned by 564 ordained ministers with 249 approved supply pastors. Women and children's work is carried on in the local churches with the help of 243 deaconesses who are under the bishop's appointment. Social Welfare work is administered by three Social centers and student services are managed by nine student centers. The educational program is administered and supervised by its thirteen schools and colleges with all its administrative heads, faculty and staff members who are national leaders. Presently, there are 20 missionaries who are assisting the national leaders in various ways, for example, teaching in schools and colleges, consultants in agriculture, etc.

The strength of the self-support programs of

the church in the Philippines is its emphasis in Christian Stewardship, Mission and Evangelism, Christian Education, and Social concerns. Well organized program agencies include the Church schools, Daily Vacation Church Schools, United M.Y.F., United Methodist Men, United Methodist Women, and United Methodist Young Adult Fellowship. Leadership in Ecumenical activities is provided from the local church level as national and international levels.

Dr. Patrocinio S. Ocampo

PHILIPPINES, EVANGELICAL METHODIST CHURCH IN THE

The Evangelical Methodist Church in the Philippines is the first protestant indigenous church in the Philippines. Its organization was the culmination of the nationalistic aspiration of some Filipino Methodists to establish a self-governing, self-sustaining and self-propagating church. This nationalism was particularly evident in the Methodist church in the Philippines, as it was among all Filipinos, as early as 1906 — a significant period in Philippine history marking the transition of colonial domination of the Filipinos against their will from the Spaniards to the Americans.

Nicholas Zamora was the first Filipino to be ordained minister. Due to a series of differences with the American Methodist missionaries on the role of the Filipinos in the running of church affairs, he joined the nationalist movement and, as its head, proclaimed, on February 28, 1909, the schism from the mother church. There were about 3,000 members.

The early leaders were simple folks. Consequently, their ways and methods of evangelism

were attuned to the temper of the ordinary Filipinos. This mainly accounted for their success in building the church quite rapidly, that after 17 years (1926), the membership of the new church grew to about 20,000.

For 39 years up to 1948, the church's policy was patterned after that of the Methodist Church. Its rituals and services followed those of the Methodist Church. In 1948, the church amended its discipline and lodged the power to run the church on a Supreme Consistory of Elders. This body, composed of 11 members, is elected quadrennially by the General Conference. From the members of the Supreme Consistory of Elders the General Conference in turn elects a General Superintedent, Secretary, and Treasurer. The rest of the members are assigned by the General Superintendent as heads of the Ministries (Finance, Christian Education, Justice, Men's Organization, Women's Organization, Youth Organization and Sacred Music). The church, which was composed of 8 districts until 1972, was redistricted to only 5, each headed by a district superintendent who is appointed by the General Superintendent and who functions under his direction. There are at present 105 congregations among the districts.

Rev. Ruben F. Trinidad

PHILIPPINES, UNITED CHURCH OF CHRIST IN THE

The United Church of Christ in the Philippines is an organic union formed on May 25, 1948. Among the churches that united were the Presbyterian Church, the Congregational Church, the Evangelical United Brethren Church, the Philippine Methodist Church, the Disciples Church of Christ, and several congre-

gations from the UNIDA and IEMELIF Churches.

There are four levels of government — the local, the conference (district), jurisdictional and the national. The administration and supervision rest on the pastor on local level, the moderator on the conference level, the bishop on the jurisdictional level and the General Secretary on the national level. The General Secretary is the Administrative Officer of the Church. The National Treasurer is the custodian of the properties of the Church.

The United Church of Christ in the Philippines has thirty conferences. It has a membership of 157,000 with a total church community of more than half a million people. There are 1,600 organized congregations from Luzon to Mindanao with many other Christians meeting in unorganized groups. There are 533 ordained church workers, 209 deaconesses, 205 licentiates, and 351 local lay preachers. The UCCP has 16 church-related educational institutions, 6 hospitals, and 4 clinics all over the country. The conferences meet every year, the Jurisdictional Assembly biennially, and the General Assembly quadrennially.

The programs of the UCCP involve evangelism and stewardship, mission (among the cultural communities), Christian nurture, theological education, social concerns, lay ministries, calamity assistance and rehabilitation, standardization of church workers' salaries, pension and retirement for church workers, church schools and children's work, and youth and student work. These programs and concerns are implemented throughout the four jurisdictions.

The United Church of Christ in the Philippines also cooperates with other Christian bodies, through membership in the National Council of Churches in the Philippines, the Christian Con-

ference in Asia, the World Council of Churches, World Methodist Council, and the World Alliance of Reformed Churches. It has special working relationships with the United Presbyterian Church, USA, the United Church Board for World Ministries of the United Church of Christ in the U.S.A., Christian Church (Disciples), and the United Methodist Church, USA (Board of Global Ministries).

Bishop Estanislao O. Abainza

PORTUGAL, EVANGELICAL METHODIST CHURCH OF

Some Methodist activity existed in Portugal as early as 1811, amongst the members of the Duke of Wellington's Peninsular Army, as dispatches indicate, and later references show sporadic and isolated incidence. Real historic connection with the present does not begin however till 1853, when a Cornish layman, Thomas Chegwin, inaugurated his "class" amongst workers in the Palhal Copper Mines in North Portugal. To this work, and to another begun by another layman, James Cassels, in Oporto, the first missionary came from Britain in 1871, being Robert Hawkey Moreton, who was born in Buenos Aires in 1844. He had the help in early days of two converted ex-Roman Catholic priests, Guilherme Dias, and Santos Figueiredo. His chief helpers through many years were his "sons in the Gospel" Alfredo da Silva, later General Superintendent, and Jose Fernandes, first editor of the periodical, still in publication, "Portugal Evangelico." Today there are five Portuguese ministers, with a British minister as General Superintendent and fraternal worker. There are also some 27 local preachers, and one Portuguese dea-

coness worker. The work is centered on Oporto, and covers mainly the Northern half of the country, in some 15 centres. The membership is around 1,000, in a community of something over 3,000, being part of the non-Roman Christian community estimated as being around 65,000, out of a total population of over 9 million. There is good Sunday School, Youth work, and Social Enterprises such as Old People's homes and Children's Creche.

Large scale emigration, formerly to Brazil, then to Africa (with some to North America and Australia) and more recently to other parts of Europe, has tended to keep numerical progress at a modest level, but there is positive growth.

It is still too soon to discern clearly the effect of the Revolution of April 1974, which brought to an end nearly 50 years of absolutist rule, on the Portuguese Methodist Church; but this, like the changes in the Ecumenical climate *vis-a-vis* the Roman Catholic Church, and the growing closer together with the other two Synodical Churches, Episcopal and Presbyterian, is certain to have marked influences on Portuguese Methodism.

Methodists who pass through Lisbon should try to contact their fellow Methodists in the North of Portugal.

Rev. Albert Aspey

PRIMITIVE METHODIST CHURCH

The Primitive Methodist Church was founded in England in the year 1812 under the leadership of Hugh Bourne and William Clowes.

The church was the result of the preaching of the American Evangelist Lorenzo Dow at Mow Cop in Staffordshire, England on May 31, 1807 where hundreds were converted. The first mis-

sionaries came to America in 1829 and churches were established from New England to the State of Iowa.

Today it has an active ministry with 90 churches and 11,000 members supporting a mission field in Guatemala and missionaries in many parts of the world.

Rev. J. Fred Parkyn

PUERTO RICO, UNITED METHODIST CHURCH IN

The Puerto Rico Annual Conference is a part of the Philadelphia Area, Northeastern Jurisdiction, The United Methodist Church, U.S.A. Work began in 1900.

There are presently fifty-nine churches, fifty-eight full-time ministers, 12,223 full members, and 11,399 church school members. Under Methodist auspices are a Youth Camp, a Health Multiservice Center, Women's Conference Grounds, a clinic in Esperanza Vieques, Youth Center and ecumenical community programs in Comeiro and Barrio Obrero, Arecibo. The former Woman's Division school for girls in suburban San Juan has evolved into a Community High School for Girls and Boys.

A Wesley Foundation and a University United Methodist Church are doing work with students in the state University Campus and other private universities.

Except for the bishop and one missionary, all ministers and conference leaders are Puerto Rican, most of them being educated in the University of Puerto Rico and Union Seminary in Rio Piedras, San Juan, Puerto Rico.

Dr. Rafael Boissen

REPUBLIC OF CHINA, METHODIST CHURCH OF THE

Methodist Church of Taiwan, Republic of China, was established 23 years ago and became autonomous on April 2, 1972. Rev. Daniel T. C. Liu was elected president of the first term and re-elected for the second term.

There are 19 churches and one preaching point in this conference. We have six staff members at the conference office. There are 12 elders, 1 deacon, 1 deaconess, 6 preachers (men) and 2 woman preachers in this conference.

We have 11 kindergartens in the local churches of Taipei, Taichung, Tainan, and Kao-Hsuing. Soochow University and Wesley Girls School are famous not only in Taiwan, but are known by many overseas Chinese and foreign friends.

Peace Village in Taipei and Gospel Village in Kao-Hsuing are the two communities built for Chinese refugees.

Taichung Vocational Center was established eight years ago. Many young people received vocational education and are now working all over this island. Wesley Grove is a good place for meetings and retreats. We have 3,593 members in 20 congregations.

Rev. Daniel T. C. Liu

RHODESIA, THE METHODIST CHURCH IN

29th July 1891 marked the arrival of two missionaries, Owen Watkins and Isaac Shimmins and a teacher, Michael Boweni, in Fort Salisbury. A meeting with Cecil Rhodes secured sites and farms in various parts of the country, and thus began work amongst Africans and the European

settlers. In 1892 a further eight African teachers arrived from the Transvaal (South Africa), but in the rebellions of 1896, two, Molimile Molele and James Ante sacrificed their lives because of their Christian convictions, this has left a lasting impression upon succeeding generations.

1894 marked the inception of the Rhodesia District, and during this quinquennium period autonomy will be celebrated. Revd. John White (still affectionately called, Baba White), was the first to translate the Bible into the ChiShona language—commencing in 1898. The first African Chairman of the District, Revd. Andrew M. Ndhlela was appointed in 1965.

From small beginnings has now grown a strong church, with women's, men's and youth organisations, with an emphasis being placed upon lay training. We are engaged in secondary education, academic and technical, in child care with a children's home, in agriculture, in community development, share an ecumenical Theological College, and work in close liaison with other denominations in the sphere of relief work. Some 60 full-time ministers and three and a half thousand local preachers serve over 1000 preaching places and congregations, large and small throughout the country. The present membership is 45,000 and it is estimated we serve a community of 112,500.

Mrs. Joan E. Mayes

SAMOA, THE METHODIST CHURCH IN

A MISSIONARY TO HIS OWN:

At the time when Rev. Peter Turner arrived at Manono in 1835, there had been 2,000 Samoans already called themselves "Lotu Tonga" (Tonga Religion). These people were worshipping in their rough chapels, observing a few

basic Christian practices in a way which they had been taught by Salevaia.

Salevaia was a Samoan chief. Early in 1820's he was in Tonga. There he embraced Christianity and soon returned to Samoa and became missionary to his own people.

It is difficult to be precise about the way and pattern of early Methodism which Samoan had before the European Missionaries arrived. But Methodism began since 1828 and everything, we assume, was in a state of spontaneous growth.

DEPRESSION AND RECOVERY:

In 1830 Rev. John Williams left 8 Tahitian teachers with Malietoa, one of the paramount chiefs in the group. The missionaries were regarded as more or less Malietoa's "Special". Apparently, when Tuigaula, a chief of a nearby village asked Malietoa to send him one, the latter refused to do so. Sonner or later prejudices were created against Malietoa. Tuigaula had to look somewhere else to get him a missionary.

Tuigaula, of course, was prompted by inferiority complex to go all the way to Tonga for a missionary of his own. On 18th June, 1835 Rev. Peter Turner arrived. Probably his coming to Samoa was partly due to Tuigaula's self deprecation.

Difficulties evoked when the pressure of what was so called Religious Comity had been effectively carried out. Its effect upon Methodism and Christianity in Samoa was tragic.

In 1839, Methodism was ordered to be abandoned. The 13,000 Methodists were left in confusion. Rev. Peter Turner and his assistant Rev. Mathew Wilson returned home in tears and compassion.

Turner was taken away, but the Samoan Methodists resolutely refused to join with the other body, and remained apart. Some preferred

to return to paganism, and some went over to the Roman Catholic Church. For 18 years Methodism was served by Tongan and Samoan teachers. These were heroes who carried the weight of strong oppositions of the rival mission and impact of the newly arriving Catholicism which began in 1845.

In 1856 a resolution was passed by the Conference in Australia to resume the work in Samoa, and the Rev. Martin Dyson was sent in 1857. With the help of seven Tongan teachers the rehabilitation of the work began in the same year. The situation as Dyson saw it, was chaotic and lamentable, yet Methodism revived once again. Dyson left in 1865. But his capability, wise, tolerance and self-effacement had resulted in a reformed church now ruled by an "Annual Meeting" with a number of 5,160; 49 chapels; and the Training Institute.

Towards the end of the Nineteenth century, Samoa was deadly suffered by Civil wars, and political conflicts. Through these troubled years Rev. Dr. George Brown was in charge of the Methodist Mission. Brown should have done more work towards building up of the mission, but internal rivalries and the impact of the external powers with exploitation of land by land buyers made it difficult for any religious development. No doubt it was only because of the devotion of Missionaries that Christianity was not entirely submerged during this period. By 1899 the Methodists were about 6,000 in number and still 49 chapels as it was in 1865.

A STEP FORWARD:

The beginning of the Twentieth Century has been marked by various developments in the mission. Financially it would be fair to say that from this time onward the mission was seeking for financial independence, that is, without relying on the mission board in Sydney. The mon-

ey that had been raised was purposed to pay for the overseas workers and to cover the cost of property developments. Some of the magnificent houses which had been built during this time are still used today although they greatly need renovation.

The development was not only confined to material things but it extended to educational and spiritual as well. Schools were established in order to meet the need of illiteracy and ignorance. The attempt to develop indigenous leadership has been inevitably seen through some of the missionaries' labour. The most important of all was that the church began to realise during this period that, to be Church is to be "a sending church", and not only "a receiving one". There were many Samoans who had been killed in overseas fields for the sake of the Gospel.

THE INDEPENDENT CHURCH:

The Political independence had been achieved in 1962 and immediately followed by the Methodist Conference independence in 1964. Regarding the church, it is the same church, but it has been transmitted into a new status that creates new perspectives with its inevitable needs.

There have been notable changes since the Conference independence. One of these is the increase in the number of ordained ministers and promotion of indigenous leadership. The laity has been given a vital participation in the structure of the church. There is also a growing feeling for missionary outreach.

The church is struggling against the current of rapid changes. To face up with this, there is a great need for leadership training, theological education, and evangelical zeal. There must be also involvement of the church in socio-economic development since there is a great need in the country. Some of the church present pro-

grammes are now extending to the areas of land development and home economics.

However, the local church evidently needs overseas support in order to meet these needs practically. There is no sign of death or defeat. The people are cheerful and on looking, yet the work certainly does not grow any easier.

Rev. Faatauvaa Tapuai

SIERRA LEONE, THE METHODIST CHURCH OF

The Methodist Church Sierra Leone received its autonomy from the British Conference in 1967. The Conference undertook to continue the work of partnership in the gospel which started in 1811. There is a growing church membership, a steady increase in a locally trained indigenous ministry and village pastors. Men have been recruited into a part-time ordained ministry.

An encouraging number of former pupils having graduated are returning to teach in our six secondary schools. There is meaningful involvement in medical work at a base hospital where the staff is engaged in joint nurses training, nutrition and community health programs. An Agricultural Extension Program including a small machine project is gaining momentum and helping greatly with food supply. A very significant Primary Education service has been rendered with government support in our 70 Primary Schools. The Church is engaged in Joint Parish work with the United Church in extension areas and is presently exploring the possibility of union.

Rev. S. L. Wallace

SIERRA LEONE, THE UNITED METHODIST CHURCH OF

The United Methodist Church assumed autonomy in 1973 and became the Provisional Central Conference of the United Methodist Church in Sierra Leone, sub-divided into five Districts; Bo, Jaiama, Moyamba, Yonibana, and Freetown.

Plans are in process for Bonthe to become a District in the light of poor communication.

The Districts are divided into Circuits to ease administration, but one, because of the difficulty in administering, the Bonthe Area, where one travels mostly by sea and rivers. It is expected this area will be organized into a fifth district.

There are 207 organized churches with 353 preaching places served by 37 ordained ministers, 13 probationers, 49 lay evangelists or pastors and 85 lay preachers.

Ministers in the United Methodist Church of Sierra Leone are expected to be on full support.

Lay evangelists receive grants-in-aid from the Board of Global Ministries and receive part of their salaries from the villages they serve.

The membership totals 32,200.

Bishop Benjamin Carew

SINGAPORE, THE METHODIST CHURCH IN

The Methodist Church in Malaysia began some 91 years ago when the first Methodist Bishop visited the island of Singapore to inaugurate the Mission work in this part of the world. Bishop Thorburn was responsible for this new Mission and Bishop Oldham was responsible for its growth. Other missionaries and local pastors

contributed to make the Methodist Church what it is in this area today. The area includes Burma, Indonesia, Malaysia, Philippines, and Singapore in the term "Malaysia."

Through the years of changes and developments, the Methodist Church had also gone through a few restructures; and the latest one was the Restructure of the Methodist Church in Malaysia and Singapore into the Methodist Church in Malaysia and the Methodist Church in Singapore. The Rev. C. N. Fang was elected the Bishop of the Methodist Church in Malaysia and the Rev. Kao Jih Chung was elected the Bishop of the Methodist Church in Singapore at the first session of the respective General Conferences held in early part of December 1976.

The Methodist Church in Singapore is made up of three Annual Conferences, viz. the Chinese Annual Conference (CAC), the Emmanuel Tamil Annual Conference (ETAC), and the Trinity Annual Conference (TRAC). There are more than 30 congregations with a total strength of more than 10,000, and about the same number of affiliates and prospects who are attending church worship services, and other Christian outreach programmes regularly. In addition, there are 8 Schools and 1 Junior College with a total population of more than 11,000 pupils and teachers. These schools are Grant-in-Aid, i.e. the salaries of the teachers are paid by the Education Ministry of the Government of Singapore. The Church, nevertheless, enjoys the privilege of providing moral and religious education in our Schools.

The new Methodist Church in Singapore has plans to intensify the Christian Education Programmes in the School System and Evangelistic outreach projects in the new Housing Estates. Personnel training programmes and Christian Stewardship Education shall form part of the

plans for the future of the Methodist Church in Singapore. It is hoped that with God's rich blessings upon our human endeavours, the Methodist Church in Singapore will continue to serve the needs of the people in the Republic.

Bishop Kao Jih Chung

SOUTH AFRICA, METHODIST CHURCH OF

Methodists from Great Britain were in South Africa as early as 1806 and in 1816 Barnabas Shaw went out as a missionary. In 1883 South Africa Methodism was organized under its own Conference, which was enlarged by Methodist Union when by Act of Parliament the independent Methodist Church of South Africa was constituted in 1927. The uniting Annual Conference was held in Cape Town in 1931. Its constitution follows that of British Methodism, with the Connexion divided into eleven Districts, each with a Chairman, who presides at its Annual Synod. Each Conference is presided over by a President elected a year in advance and holding office for the following year.

This body now has more than 6,500 churches and other preaching places; over 650 ministers; 7 deaconesses; 230 evangelists; 14,300 local preachers and 160 Biblewomen. Including junior members and those on trial, the total membership is over 760,000. There are more than 2,300 Sunday schools with 11,000 teachers and 160,000 scholars of all races. The three women's organizations, the Women's Association, the Women's Auxiliary and the Women's Manyano have a combined membership of over 230,000, and are seeking ways of closer fellowship and cooperation. The two men's groups, the Men's

League and the Young Men's Guild have a membership of some 28,000.

For many years Methodism led the field in African education with its institutions and over 2,000 day schools, but in 1955 the government took over all African education, while the church maintained control of the hostels of the institutions. This control will pass to the government in the future, though the Church has been assured of certain pastoral privileges. The four other Connexional schools, Kingswood, Kearsney and St. Stithians for boys, and Epworth for girls, remain under the control of Conference, as does the Wesley Teacher Training College in Cape Town.

Two of the four Methodist Mission Hospitals have been taken over by the government, and another two are to be taken over by the end of 1978. The Church is seeking other avenues of medical mission. Other institutions include four children's homes, a publishing house and five book shops as well as several agencies.

Through its membership of the Church Unity Commission the Methodist Church shares a commitment to the quest for unity.

Rev. Cyril Wilkins

SOUTHERN ASIA, THE METHODIST CHURCH IN (CENTRAL CONFERENCE)

Methodism in India began in 1856 with the arrival of Dr. and Mrs. William Butler of the Methodist Episcopal Church (USA) in Bareilly in North India. Its membership rapidly grew and today it has over 600,000 members and over 180,000 full members.

The Methodist Church in Southern Asia is a part of the United Methodist Church with a

Central Conference, four Episcopal Areas—Delhi, Bombay, Hyderabad and Lucknow—presided over by four nationally elected bishops. It has 11 Annual Conferences with 8 colleges, 4 Methodist related seminaries, about 20 hospitals, and medical centers, hundreds of schools—primary, middle and secondary, 4 technical institutions, and centers for adult education and human development.

Several groups which are affiliated with the World Methodist Council are represented in India, including the Methodist Church in Southern Asia, the Church of North India, the United Church of Canada. These have a total membership of considerably more than a million and a constituency of double that number.

The Free Methodist Church (USA) has over 500 members, a day school, a Bible school, and a medical center.

The United Church of Canada is one of the largest missionary groups in India. It dates from 1875 and has 60 churches and approximately 20,000 members.

British Methodists began their work in the decade between 1830 and 1840 and in 1970 became a part of the newly formed Church of North India.

The Church of North India, which is a little larger than the Methodist Church in Southern Asia, came into being in 1970. Its membership consists of the churches formerly known as the Church of India (Anglican Church), United Presbyterian Church, British Methodist Church, some Baptist Churches, United Brethren Church, Australian Methodist Church.

The Church of South India was formed in 1947, composed of former British Methodists, Presbyterians and Anglicans. It has fraternal relations with the World Methodist Council but is not an actual member. Its membership is now

over a quarter of a million of which British Methodists contributed 175,000 members in all categories. American Methodism has work in the areas occupied by the Church of North India and the Church of South India.

Bishop R. D. Joshi

SRI LANKA, METHODIST CHURCH IN

With a total community of 25,357 and 54 ministers, of whom 6 are foreign missionaries, there are 141 places of worship spread throughout the island of 25,000 square miles. The slight increase in membership is, however, less than the general increase in population.

Methodism is represented in Sri Lanka only by the British Church. Work was established in 1814 by missionaries who sailed with Dr. Thomas Coke. Coke himself died enroute and was buried in the Indian Ocean, but his colleagues proceeded via India and established the mission. The old Dam Street Church in Colombo is the oldest Methodist church in Asia.

In 1960 the State took over all the schools established and run by the Methodist Church, permitting the Church to keep only two schools—one boys' and one girls' school. The boys' school is Wesley College and the girls' school is Methodist College. Both schools are in Colombo. In each school there are about 1,200 pupils. About 75 per cent of these are Protestant Christians, the rest are Buddhists, Hindus and Muslims. These two schools remain under the management of the Methodist Church and are today a Witness to Christian education. When all the schools were taken over by the State, they have become Buddhist or Hindu in character.

A Development Commission has been set up to initiate, promote and coordinate the develop-

ment activities of the various circuits. The Study Centre continues to arrange for conferences and seminars on various topics, with emphasis on Buddhist studies. The University has just started a Department of Christian Civilization and already a number of Buddhists Clergy are following these courses. A consultation is being arranged on the subject of "Rethinking Ministry."

The setting up of a separate evangelistic Centre has already produced good results including some converts from Buddhism and the Sunday School of 184 consisting mainly of Buddhist children is flourishing.

Two missionaries have been invited from the Batak Christian Protestant Church of Indonesia. One local minister has been released for overseas Ministry for three years. However, the number of fulltime workers is on the decline due to retirements, dearth of new recruits and the financial position of the Church.

The Methodist Church today is under an autonomous Conference with its own President.

Mr. B. E. Fernando

TONGA, FREE WESLEYAN CHURCH OF

The first missionaries who came to Tonga landed here in 1787. They were sent out by the London Missionary Society and were not ministers but tradesmen, the plan being to give some elements of civilization and afterwards when the way had been prepared, to give Christian teaching. This attempt failed. The Tongans misjudged the intentions of these men and during war between different factions some were massacred and others left the country.

In 1822 the Rev. Walter Lawry came and remained for fourteen months. He met with a great deal of opposition and abandoned the attempt to

Christianise Tonga.

The 28th of June 1826 was a notable day for Tonga. On this day Revs. John Thomas and John Hutchinson landed at Ha'atafu where a monument now stands to mark the spot and commemorate the event. They settled at Kolovai, the largest village in that area. Some months prior to this two Tahitians, Hape and Tafeta, began work successfully in Nuku'alofa. Soon other missionaries arrived and the work spread to Ha'apai and Vava'u groups.

In July 1834 beginning in a service at 'Utui conducted by a Tongan, a great work of the Spirit of God brought almost all the people of Vava'u into the Church. By the end of 1834 it was said there were no heathen left in Ha'apai. The work was slower in Tongatapu but by 1853 all Tongans were at least nominally Christian.

The word "Free" in the name of the Church indicates that the Tonga Conference is completely independent and the word "Wesleyan" expresses the gratitude of the Tongan people to the ministers of the Wesleyan Church who evangelised these islands. Both these features are very dear to the people whose lives and country have been enriched by the Gospel of Jesus Christ. Tonga is proud to be a Conference within the Methodist Church of Australasia.

Education has been a strong feature of the work of the Church. Under the Education Act of 1927 primary education is compulsory for all children between the ages of 6 and 14. About 27% of Primary School students proceed to Intermediate and Secondary Schools each year so that there are virtually no dropouts in Tonga. Government is responsible for almost two-thirds of primary education and the churches for one-third of which the Wesleyan Church is carrying almost the entire load.

In secondary education the churches are re-

sponsible for some 90% of the education, with the Free Wesleyan Church carrying over 60% of the educational responsibility. The Wesleyan Church operates 29 primary schools, 21 intermediate schools and 8 secondary schools. There is neither financial assistance nor concessions given by government to the churches for either primary or secondary education. Primary education is free and church teacher's salaries are paid entirely by the Church.

Dr. Sione A. Havea

UNITED STATES, THE UNITED METHODIST CHURCH IN

When John Wesley said, "If your heart is right, give me your hand," he stated a characteristic that came to symbolize the Methodist Church, a denomination he founded, yet never became a member of.

The almost ten million membership of the United Methodist Church in America has since its beginning at the famed Christmas Conference at Baltimore, Maryland, on December 24, 1784, been known more for its works than its theology.

It has been out of this emphasis on social witness that Methodism has established more colleges, universities, homes for orphans and the aging, hospitals, and social service centers than any other denomination in America.

The United Methodist Church accepts the rites and sacraments of all Christian denominations as valid and claims for itself no unique theological distinction. Thus, anyone from any Christian persuasion can transfer into a church of the Methodist tradition by accepting the vows of church membership which are to accept Jesus

Christ as Lord and Savior and to support the church through presence, prayers, gifts, and service.

United Methodism is a connectional church. Its governing body is a General Conference which meets every four years. The General Conference is made up of an equal number of clerical and lay delegates elected by annual conferences which are geographical entities. Churches of a region (usually a state) are organized into annual conferences and they, in turn, elect delegates to the General Conference.

The United Methodist Church has the episcopal form of ministry with bishops who preside over one or more annual conferences and who are elected for life. Ministers are appointed to local churches by the bishop of the area. Property is held by the church as a whole and not by individual congregations.

John Wesley's insistence on organization has had its indelible imprint upon American Methodism. It probably has more boards and agencies, more denominational staff than any other church, with its major agencies located in New York; Evanston, Ill.; Dayton, Ohio; Nashville, Tenn.; Washington, D.C.; and Lake Junaluska, N.C. It has its well-meaning hand in every moral and social issue that comes to public notice. Thus in many ways, United Methodism is a reflection of America itself. Diverse, consecrated, not always at its best, and yet a huge denomination that has a local church in almost every American hamlet and its missionaries around the world.

Although elected for life and presiding at conferences, bishops of the United Methodist Church have no vote or voice in the proceedings. Their responsibility is to carry out the mandates of the General Conference, to supervise the work, and to appoint the pastors of their areas to their respective local churches.

The United Methodist Church has two ministerial orders, that of deacon and elder. A new minister admitted to the annual conference of his region is first ordained a deacon and after two years of faithful service is ordained an elder.

Once admitted into an annual conference, the minister becomes a "traveling preacher" and accepts a vow to go where appointed by the bishop. As long as he serves faithfully, he is guaranteed an appointment until time for retirement.

The United Methodist Church has not always been one body. It is today a union of the Methodist Church and the Evangelical United Brethren, two churches that shared a common historical and spiritual heritage. Even prior to this union in 1968 the Methodist Church was not always a single entity. In 1828 a group of persons, disappointed in the small lay representation in the Methodist Church, separated and became the Methodist Protestant Church. In 1844 the issue of slavery split the Methodist Church into the Methodist Episcopal Church and the Methodist Episcopal Church, South. However, in 1939 they reunited to form the Methodist Church.

Once the largest Protestant denomination in the United States, it now ranks second to the Southern Baptist. Today the United Methodist Church in the United States and Puerto Rico has a membership of 9,861,028, according to its statistical office in Evanston, Illinois. In addition, approximately 350,000 United Methodists live in Africa, Asia, and Europe. Also not included are some 1,500,000 preparatory members in the United States.

In 1976, an average of 3,643,138 United Methodists attended the worship services each week, while 4,654,211 went to the church school. Organized United Methodist churches now stand at 38,795 in the United States. Total expenditures by all United Methodist churches in 1976 were

$1,081,082,820 an increase of $71,312,016 over the preceding year. The value of United Methodist property in the United States rose to $8,375,173,427.

How do United Methodists stand on some of the social and moral issues of the day? They have been ordaining women into the clergy long before such became an issue in other denominations. The church still believes that total abstinence is the best witness to the use of alcohol. It rejects racism in every form and at its 1976 General Conference spoke out for the rights of ethnic and religious minorities. It believes in planned parenthood and the sacredness of the family unit. It recognizes divorce and the right of divorced persons to remarry. It believes that homosexuality is a practice incompatible with Christian teaching.

The United Methodist Church is opposed to war as a means of settling disputes among nations and has spoken out in opposition to the abuse of the earth's resources. All of these positions are written out in the Social Principles of the Church, adopted at the 1976 General Conference and included in the *Book of Discipline* of the church.

What is the task of The United Methodist Church for the rest of this century? It probably was spelled out at the 1976 General Conference when the delegates adopted three missional priorities for the future. These were Evangelism, The Alleviation of Worldwide Hunger, and the Strengthening of Ethnic Minority Churches. Thus, the second largest Protestant denomination in the United States has set as its goal the winning of souls, the feeding of the multitudes, and the strengthening of its weaker congregations.

Dr. William M. Holt

URUGUAY, EVANGELICAL METHODIST CHURCH OF

Methodism was started in Uruguay jointly with that in Argentina in 1838. In 1842 the work closed and was not reopened until 1870. The arrival of Thomas B. Wood in 1876 marked the first establishment of Methodist work. Throughout its early years, Methodist work in Uruguay was a part of the mission headquartered in Buenos Aires. When the South America Conference was organized in 1893, Uruguay became a district.

Educational work was established early, and today the outstanding institution is Crandon Institute, founded at Montevideo in 1879, with a branch now in Salto. Among notable institutions in the country is Good Will Industries, the first of its kind to be set up outside the United States.

In 1952 the General Conference separated Argentina and Uruguay, and the latter became the Uruguay Provisional Annual Conference. In 1960 it became a regular annual conference. Then in 1968 the Conference asked for and received authorization to become an autonomous church. The Methodist Church of Uruguay (Iglesia Evangelica Methodista en el Uruguay) was constituted in December 1969. It has 12 ordained and lay ministers, 1,000 members, 19 congregations, 28 preaching places, and 1,620 Sunday school students.

Districts have been eliminated and an executive committee of 12 — 6 ministers and 6 laymen — exercise the supervision of the entire church.

THE WESLEYAN CHURCH

This body was formed through the uniting of The Wesleyan Methodist Church of America

(1843) and the Pilgrim Holiness Church (1897) at a merging conference held on June 26, 1968. The Wesleyan Church emphasizes scriptural truth concerning the new birth, the entire sanctification of believers, the personal and imminent return of Christ, and worldwide holiness evangelism.

It has missions in 30 nations which are located on 6 of the 7 continents of the world. The development of these missions into fully-responsible church bodies is emphasized. Two provisional general conferences have been organized, one for the Caribbean area and the other for the Philippines. The parent body and the Philippines provisional general conference together are conducting a mission in Indonesia.

COLOMBIA

The Wesleyan Church engages in missionary work in 30 nations of the world but is the only Methodist body involved in Colombia, South America, where there are eleven organized and eight pioneer churches with 655 members. Thirty-five persons are receiving ministerial training by extension through the Bible Institute. A printing press publishes and distributes large quantities of evangelical tracts, booklets, and magazines in Spanish.

In the United States, Canada and British Isles, there are 1,850 churches with a total membership of 97,673. Worldwide there are 2,838 churches with a total membership of 137,317. The Immanuel Gospel Mission of Japan is an affiliate with 8,810 members (not included in the above statistics).

Rev. D. Wayne Brown, General Secretary

ZAMBIA, UNITED CHURCH OF

In 1965, the Methodist Church in Zambia joined with the Church of Central Africa in

Rhodesia (which was supported by the United Church of Canada amongst others) and the Church of Barotseland to form the United Church of Zambia. At this point, more than 70 years after British Methodists started work in the country, there were 2,400 members in the Methodist Church. The American Church has no work in Zambia.

The following churches maintain a fraternal relationship with the World Methodist Council, but are not full members.

UNITED CHURCH OF PAPUA, NEW GUINEA AND THE SOLOMON ISLANDS

In 1871 the Rev. Dr. George Brown, after a lengthy term of service in Samoa addressed the Mission Board in Sydney calling for the opening of a new Mission Field in New Guinea, to be staffed mainly by Tongans, Samoans and Fijians. Dr. Brown and the first group of Fijians and Samoans arrived in New Guinea on the 15th August 1875. Four Fijian pastor-teachers were killed and eaten by the New Britain people but this was an isolated incident. Many more died from malaria and other diseases, but the work spread rapidly.

In 1891 the work was commenced in the Papuan Islands. Again in spite of disease and many problems the work grew.

In 1902 the work was established in the Solomon Islands. This later became the direct responsibility of the New Zealand Methodist Church. But as before South Seas people took a major part in the evangelization of this area. The older New Guinea field also supplied many pastors.

In 1950 the Methodist Church opened up work in the Southern Highlands of Papua New Guinea. This time the original workers were mainly from the three older areas.

On January 19, 1968, these four Methodist areas joined with the Papua Ekalesia to form the United Church in Papua, New Guinea and the Solomon Islands. The Papua Ekalesia had grown out of the work of the London Missionary Society along the southern coast of Papua. This work had begun in 1872 with South Sea Islanders.

The United Church is completely independent. Its leadership is now in the hands of local people. There are approximately 300,000 adherents of whom 92,000 are confirmed members.

Rev. J. Sharp

UNITED CHURCH OF CHRIST IN JAPAN

North American Methodists began working in Japan in 1873; the Evangelical Church began in 1876 and the United Brethren in 1895. The autonomous Japan Methodist Church was formed in 1907. In June, 1941, the Japan Methodist Church, the Evangelical Church in Japan, and the Japan U.B. Church entered the merger that became the Nihon Kirisuto Kyodan (United Church of Christ in Japan) . The church is referred to as the "Kyodan" in Japan.

The union of the United Church of Christ of Okinawa and the United Church of Christ in Japan took place in Tokyo on Feb. 25, 1969. Okinawa District is now one of the 16 districts of the Kyodan.

At the time of the 1907 merger, the Japan Methodist Church had 225 ordained preachers, 108 Bible Women, and about 30,000 members. In 1975, the Kyodan had 1602 active congrega-

tions, 1932 licensed or ordained ministers (including 285 women) serving a constituency of over 200,000 members. Of 1370 churches reporting out of 1602, 189,586 members were recorded.

The Kyodan also has clergy and lay persons serving in North America, Ponape, Korea, Thailand, India, Taiwan, Argentina, Brazil, New Zealand, Germany, Switzerland, and Hong Kong.

The following churches are not members of the World Methodist Council but have a distinctive Methodist tradition and emphasis.

CHURCH OF THE NAZARENE

The theological and doctrinal foundations of the Church of the Nazarene lie in the preaching of the doctrine of holiness or sanctification as taught by John Wesley in the eighteenth-century revival in England. The background of the Nazarenes is definitely Methodist; they adhere closely to the original Wesleyan ideology. Its physical structure was first the result of the merging of 3 independent holiness groups that emerged in the United States near the close of the 19th century. An eastern holiness body, located principally in New York and New England and known as the Association of Pentecostal Churches in America, joined at Chicago in 1907 with a western (California) body called the Church of the Nazarene; the 2 merging churches agreed on the name "Pentecostal Church of the Nazarene." The southern group, known as the Holiness Church of Christ, united with this Pentecostal Church of the Nazarene at Pilot Point, Texas in 1908. In 1919 the word Pentecostal was dropped from the name, leaving it as we know it today, the Church of the Nazarene.

This was primarily a move to disassociate in the public mind any connection with other Pentecostal groups which taught or practiced speaking in tongues, a teaching and practice not followed by the Church of the Nazarene.

The doctrine of the church is built around sanctification as an experience of grace subsequent to regeneration. All ministers and local church officials must profess this experience. Other doctrines include belief in the plenary inspiration of the Scriptures, including an affirmation that they contain all truth necessary to Christian faith and living; in the atonement of Christ for the whole human race; in the justification, regeneration, and adoption of all penitent believers in Christ; in the second coming of Christ, the resurrection of the dead, and the final judgment. Members of this church believe in divine healing but never to the exclusion of medical agencies. The use of tobacco and alcoholic beverages is denounced. Two ordinances—baptism by sprinkling, pouring, or most often immersion; and the Lord's Supper—are accepted as "instituted by Christ". Members admitted on confession of faith also agree to observe the general and special rules of the church.

The church has been described as "middle-of-the-road", neither extremely ritualistic on the one hand nor extremely informal on the other. It is representative in government. There are 6,789 local congregations grouped into 75 U.S. and Canadian districts and 81 districts in intercontinental and mission areas. Local pastors are elected by local churches; each district is supervised by a district superintendent who may be elected for a 4-year term by the members of the district assembly. Quadrennially the various districts elect delegates to a general assembly, at which general superintendents and general

church officers and boards for general church institutions are elected for a term of 4 years. General Superintendents are the highest administrators of the church and supervise the work of the entire denomination.

The general assembly also elects a general board, consisting of an equal number of lay and ministerial members, which is in turn divided into 11 administrative departments: world mission, home missions, evangelism, publication, pensions and benevolence, education and the ministry, children's, adult, and youth ministries, communications, and stewardship. Missionary work is conducted in 60 world areas; with a strong emphasis upon evangelism.

Eight liberal arts colleges are maintained. A theological seminary in Kansas City, and Bible colleges in Colorado Springs, Canada, British Isles and Germany and 9 other countries are supported by the church.

The books and periodicals of the church are produced at the Nazarene Publishing House in Kansas City; with more than fifty separate periodical titles and fifty book titles published annually.

Membership in the United States and Canada is 457,304; in intercontinental and mission areas, 147,881, making up a total world membership of 605,185. There are 6,789 churches, 8,371 ordained ministers; 6,637 Sunday Schools, and 5,149 local youth organizations with membership of 241,173.

The International Headquarters, housing the administrative and editorial offices of the church is located at 6401 the Paseo, Kansas City, Missouri 64131.

Dr. B. Edgar Johnson

KOREA EVANGELICAL CHURCH

The Korea Evangelical Church is an indigenous church which has its origin deeply rooted in Wesleyan tradition and is fully committed to the spreading of the gospel of holiness as preached by the Wesleys in the 18th century in England.

The beginning of the Korea Evangelical Church is marked by the entering of the work of the Oriental Missionary Society (OMS International) into Korea in 1907. The OMS work was begun by two American Methodist laymen, Mr. Charles T. Cowman and Mr. E. A. Kilbourne, who came out to the Orient in 1901 and began to preach the gospel of holiness, responding by faith to God's call.

Their missionary emphasis was in direct evangelism through "every creature" crusade evangelism—visiting every home with the gospel tracts and also by training the nationals for the ministry. God blessed their work. They were led to establish the Bible seminary and start new congregations which were called OMS Holiness Church.

But in the year 1940, the OMS work along with missionaries were forced to withdraw from Korean soil as World War II broke out. Eventually the churches and the seminary were left completely in the hands of Koreans. The name of the church was changed to Korea Holiness Church. However, the church continued to grow and became the third largest denomination in Korea.

Characteristic marks of this church were found in her emphasis on the preaching on the gospel of holiness along with new birth and second coming of Christ, and divine healing as Christian privilege.

Because of this emphasis and the refusal of the leaders to enter a compromise agreement with the Japanese authorities then, the Korea Holiness Church and the seminary were closed and most of the seminary faculty and church leaders were imprisoned.

This was the only church in Korea to fall victim to Japanese control. The church buildings were confiscated by the Japanese government and believers were scattered in other churches or underground church.

Nevertheless, this setback could not kill its God-given spirit and drive. With the termination of the Second World War the Korea Holiness Church was established anew in 1945 by the former members as an indigenous and autonomous church. The church in its new constitution reaffirmed that the motive and purpose of forming the denomination were in spreading scriptural holiness as preached by the Wesleys in 18th century.

During the Korean War (1950), the church again severely suffered, and many of the church leaders and the seminary faculty were lost at the hands of the North Korean Communists.

The church then entered into working relationship with OMS. The church after the Korean War energetically worked to restore and strengthen the church from the loss and damage of the war. The church began to engage in social welfare work as needs were made known.

The name of the church has recently been changed (in English) to the Korea Evangelical Church.

Now the Korea Evangelical Church in South Korea has over 900 local churches under 14 district conferences. Her membership is roughly 300,000. A number of institutions are being operated by and through the church: 67 orphanages; 13 baby homes; 3 leper colonies; 4 widow

homes; 3 schools for the blind; 1 boys' town; 2 schools for deaf mutes; 3 local Bible schools.

The Korea Evangelical Church also operates a theological seminary—Seoul Theological Seminary. The seminary which is one of the charter members of Korea Association of Theological Schools, as well as of Northeast Asia Association of Theological Schools (NEATS), is fully accredited by the Korean government to grant the degrees of Th.B., M.D.W., M.A., Th.M., B. Church Music and Diploma of Theology.

Presently it has over 500 students on a newly relocated 30-acre campus in Bucheon City, suburb of Seoul

Chongnahm Cho, Ph.D.

Churches listed in the statistical tables have roots in the Wesleyan Movement, however, they are not all members of the World Methodist Council. Several of the United Churches are composed of major former Methodist constituencies.

STATISTICS OF WORLD METHODISM

Africa

	Membership	Community
ALGERIA AND TUNISIA	274	500
ANGOLA	43,000	80,000
BOTSWANIA	4,437	9,000
BURUNDI		
Free Methodist	8,055	17,000
BENIN AND TOGO	47,000	100,000
EGYPT		
Free Methodist Church	7,000	14,000
FERNANDO PO	600	1,500
GAMBIA	1,102	1,700
GHANA		
African Methodist Episcopal	6,000	13,000
African Methodist Episcopal Zion	75,000	150,000
Christian Methodist Episcopal	2,500	5,000
The Methodist Church	122,230	246,643
IVORY COAST	25,000	100,000
KENYA		
The Methodist Church	21,400	35,000
LIBERIA		
African Methodist Episcopal	4,000	8,000
African Methodist Episcopal Zion	6,000	12,000
The Methodist Church	25,000	50,000
MOZAMBIQUE		
United Methodist Church	6,842	32,508
Free Methodist Church of North America	9,655	20,000

Wesleyan Methodist Mission	2,500	5,000
Emmanuel Wesleyan Church	2,117	4,300
NIGERIA		
African Methodist Episcopal	45,000	110,000
African Methodist Episcopal Zion	60,000	150,000
The Methodist Church	82,666	180,646
RHODESIA		
African Methodist Episcopal Church	7,000	12,000
Free Methodist Church	1,829	4,400
The Methodist Church, U.K.	45,000	112,500
United Methodist Church	37,468	75,000
Wesleyan Church	186	400
RWANDA		
Free Methodist Church	6,100	13,500
SIERRA LEONE		
African Methodist Episcopal	1,250	3,000
African Methodist Episcopal Zion	300	600
The Wesleyan Church	5,451	10,000
United Methodist Church	27,000	60,000
The Methodist Church	23,000	45,000
West African Methodist Church	6,000	15,000
SOUTH AFRICA		
African Methodist Episcopal	45,000	100,000
Free Methodist Church	2,102	4,000
Methodist Church	760,000	1,500,000
Free Methodist Church (Transvaal)	1,119	2,000
Wesleyan Church	5,649	6,434
SOUTH WEST AFRICA		
African Methodist Episcopal	7,000	15,000
The Methodist Church	1,589	2,000
SPANISH EQUATORIAL AFRICA		
The Methodist Church	300	800

SWAZILAND		
The Methodist Church of South Africa	2,349	4,000
The Emmanuel Wesleyan Church	352	1,000
ZAIRE		
United Methodist	109,980	210,000
Free Methodist Church	10,916	20,000
ZAMBIA		
African Methodist Episcopal	2,000	5,000
Wesleyan Church	1,879	6,882
United Church of Zambia (part formerly Methodist)	80,000	100,000
	1,798,197	3,674,313

Asia

BURMA		
The Methodist Church of	5,000	10,000
The Methodist Church, U.K. - Upper Burma	8,041	28,457
SRI LANKA		
The Methodist Church in	13,278	25,000
HONG KONG		
Church of Christ in China	22,094	40,000
Free Methodist Church	1,102	2,500
The Methodist Church	12,389	26,600
INDIA		
Free Methodist Church	2,848	6,500
Methodist Church in Southern Asia	180,000	600,000
The Wesleyan Methodist Church	569	1,000
Church of South India (part formerly Methodist)	458,299	1,170,000
Church of North India (part formerly Methodist)	755,000	2,000,000
INDONESIA		
The Methodist Church	34,768	70,000
Free Methodist Church	1,647	3,000

JAPAN		
Free Methodist Church....	3,791	5,800
United Church of Christ	189,586	240,000
OKINAWA	1,378	3,000
KOREA		
The Methodist Church in	393,888	750,000
Evangelical Church in	300,000	300,000
MALAYSIA		
The Methodist Church in	31,544	60,000
SINGAPORE		
The Methodist Church in	10,000	20,000
PAKISTAN		
United Church of (35,000 formerly Methodist)	200,000	400,000
PHILIPPINES		
Free Methodist Church....	2,670	5,000
Evangelical Methodist Church in the Philippines	32,000	100,000
United Methodist Church	97,207	250,000
United Church of Christ (part formerly Methodist)	175,000	500,000
The Wesleyan Church	2,909	14,000
REPUBLIC OF CHINA		
Free Methodist Church....	2,407	5,000
The Methodist Church	3,593	5,000
	2,941,008	6,940,857

Australasia and Pacific Islands

AUSTRALASIA		
Uniting Church in Australia ..... (in which the Methodist Church united in June 1977)	250,000	2,000,000
Australian Aborigines	334	1,200
Wesleyan Methodist Churches	500	1,000

FIJI	39,714	167,156
NEW GUINEA, PAPUA AND SOLOMON ISLANDS		
United Church of (part formerly Methodist)	92,000	300,000
Wesleyan Church	359	2,000
NEW ZEALAND	60,000	195,000
SAMOA	25,676	50,000
TONGA		
Free Wesleyan Church of	10,000	51,000
	478,583	2,767,356

Europe

AUSTRIA		
Methodist Church of	1,000	2,000
BELGIUM, Protestant Church of Belgium (part formerly Methodist)	17,000	35,000
HUNGARY	2,000	4,000
BULGARIA		
The Methodist Church	1,000	2,500
CZECHOSLOVAKIA		
Evangelical Methodist Church	2,000	5,000
DENMARK		
The Methodist Church	1,900	2,900
ESTONIA	2,350	4,500
FINLAND		
The Methodist Church	2,500	3,000
FRANCE		
Eglise Methodiste de	360	2,500
GERMANY		
German Democratic Republic Central Conference	25,000	40,000
Federal Republic of Germany and West Berlin	37,836	75,000
GREAT BRITAIN		
African Methodist Episcopal	200	1,000
African Methodist		

Episcopal Zion	2,500	3,300
Independent Methodist Church	7,500	16,000
The Methodist Church	600,000	1,500,000
Wesleyan Church	468	1,592
Free Methodist Church	506	1,000
IRELAND		
The Methodist Church	24,000	80,000
ITALY		
The Methodist Church	4,000	6,000
NORWAY		
The Methodist Church	7,400	17,000
POLAND	6,000	12,000
PORTUGAL		
Evangelical Methodist Church of	1,000	3,000
SWEDEN		
The Methodist Church	6,003	8,500
SWITZERLAND		
The Methodist Church	16,000	35,000
YUGOSLAVIA		
The Methodist Church	2,000	4,000
	770,523	1,850,392

North America

CANADA		
Church of the Nazarene	8,099	19,965
Free Methodist	4,752	12,200
United Church of Canada (part formerly Methodist)	951,737	2,101,452
The Wesleyan Church	4,279	7,000
MEXICO		
Free Methodist Church	966	2,800
The Methodist Church	27,000	55,000
Wesleyan Church	6,807	12,177
The Pilgrim Holiness Church	4,654	8,000
UNITED STATES		
African Methodist Episcopal	1,250,000	2,500,000
African Methodist Episcopal Zion	1,024,974	1,500,000

African Union First Colored Methodist Protestant Church, Inc. ..	10,500	21,000
Bible Protestant Church..	2,254	3,000
Christian Methodist Episcopal	466,718	700,000
Church of the Nazarene	449,205	949,859
Evangelical Methodist Church	10,502	18,000
Free Methodist Church of North America	146,839	250,000
Primitive Methodist Church, U.S.A.	7,497	11,024
Reformed Methodist Union Episcopal Church..	5,000	10,000
Reformed Zion Union Apostolic Church	16,000	20,000
Southern Methodist Church	9,025	11,000
Union American Methodist Episcopal Church	27,560	40,000
United Methodist Church, The	9,861,028	25,000,000
Wesleyan Church, The	97,673	220,232
	14,393,069	33,472,709

Central America and the Caribbean

ANTIGUA AND BARBADOS		
Wesleyan Holiness Church	3,492	6,800
BAHAMAS	6,664	16,000
CARIBBEAN AREA		
Wesleyan Church	7,249	16,561
COSTA RICA		
Methodist Church, UMC..	1,000	2,500
Methodist Church, Caribbean and Americas..	289	800
CUBA		
Methodist Church of	3,000	30,000
DOMINICAN REPUBLIC		
African Methodist Episcopal	500	2,000

Dominican Evangelical Church (part formerly Methodist)	4,713	10,000
Free Methodist Church	6,770	12,000
GUATEMALA		
Primitive Methodist	3,500	5,500
GUYANA		
African Methodist Episcopal	650	800
African Methodist Episcopal Zion	15,000	22,000
Methodist Church, Caribbean and Americas	5,247	18,500
The Wesleyan Church	1,090	2,761
HAITI		
Free Methodist Church	1,841	3,800
Methodist Church, Caribbean and Americas	3,607	24,500
Wesleyan Church	2,839	6,100
BELIZE/HONDURAS		
Wesleyan Church	141	650
Methodist Church, Caribbean and Americas	1,998	15,500
Wesleyan Methodist Mission	105	300
Zion Methodist	139	250
JAMAICA		
African Methodist Episcopal	800	2,000
African Methodist Episcopal Zion	25,000	40,000
Methodist Church, Caribbean and Americas	18,634	124,000
Wesleyan Methodist Mission	800	1,600
Wesleyan Holiness Church	2,228	4,500
LEEWARD AND WINDWARD ISLANDS		
Methodist Church, Caribbean and Americas	15,521	56,000
NETHERLANDS ANTILLES (CURACO) AND ARUBA		
Methodist Church, Caribbean and Americas	1,199	3,000
PANAMA		
Methodist Church, Caribbean and Americas	1,489	3,200

Evangelical Methodist Church	400	5,000
PUERTO RICO		
Wesleyan Church	623	1,100
United Methodist Church	12,223	30,000
ST. KITTS		
Wesleyan Holiness Church	772	1,400
TRINIDAD AND TOBAGO, BARBADOS, GRENADA AND VIRGIN ISLANDS		
African Methodist Episcopal	500	1,250
African Methodist Episcopal Zion	1,100	3,000
Methodist Church, Caribbean and Americas	14,739	53,600
Wesleyan Holiness Church	1,115	1,800
	166,977	528,772

South America

ARGENTINA	6,545	15,000
BOLIVIA	4,000	20,000
BRAZIL		
Free Methodist Church	2,302	4,100
Methodist Church in	70,000	150,000
Wesleyan Church	107	375
CHILE		
Pentecostal Church (offshoot of Methodist Church)	130,000	400,000
The Methodist Church	5,329	12,000
COLOMBIA		
Wesleyan Church	633	1,500
ECUADOR	1,000	2,000
PARAGUAY		
Free Methodist	259	600
PERU		
The Methodist Church	1,439	5,500
The Wesleyan Church	1,400	4,010
Pilgrim Holiness Church	454	1,000
URUGUAY	1,000	3,600
	224,468	619,685

Statistics Of World Methodism

	Membership	Community
AFRICA	1,798,197	3,674,313
ASIA	2,941,008	6,940,857
AUSTRALASIA AND PACIFIC ISLANDS	478,583	2,767,356
EUROPE	770,523	1,850,392
NORTH AMERICA	14,393,069	33,472,709
CENTRAL AMERICA AND THE CARIBBEAN	166,977	528,772
SOUTH AMERICA	224,468	619,685
TOTAL	20,772,825	49,554,084

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